THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the London Court Journal.

Hope's Bright Star.

O'ER the wild waste the autumnal leaf careers,
Nor vale nor mountain now is ripe with flowers,
Nature's fair brow the snow of winter sears,
And all but hope hath fled her once green bowers—
Hope with her sunny hair.

And why thus lonely lingers she, when all
The glorious gifts of summer are no more?
Her foot already treads spring's leafy hall,
Her eyes see sunbeams gild the distant shore,
Distant, yet still how fair.

So when the laugh of childhood and the song
Are heard no longer, as in other days,
Hope, with her rainbow wand, still leads along
To where, all flushed with manhood's noontide rays,
Succeeds a prouder age.

Who loveth fame? lo, where her temple stands!
Who mad ambition? there the laurel waves!
All that the majesty of mind commands,
All that the heart of man insatiate craves,
Is found in Hope's bright page.

And yet the mighty majesty of mind—
Ambition, fame, are mixed with earthly leaven:
What are the purest joys to the refined
And spotless ones, the promised ones, of heaven?
Joys that shall ne'er decay.

The tear of sorrow hath no dwelling there—
Earth is its birth-place! why should angels weep?
They know not sorrow, as they know not care,
But as life's pilgrim climbs the rugged steep,
They cheer him on his way.

Thrice happy he, whom through each devious path
The lamp of faith conducts with steady light!
His spirit quails not at the tempest's wrath;
He trembles not when lowers the moonless night,
Nor fears the ocean's roar.

Oh! life may have its sorrows and its cares,
Yet come they but from sin to purify;
While death itself, the power that never spares,
Is but the soul-bark of mortality,
Seeking a brighter shore.

THE CHURCHMAN.

From the Gambier Observer.

INFANT BAPTISM.

(*Concluded from page* 1225.)

THAT persons do not become members of the Church of CHRIST till they have become communicants; that baptized persons, not communicants, are not church members, however difficult it may be to say what is their position if such doctrine be correct, is unquestionably a very prevalent and very pernicious idea. How almost universal among members of Nonepiscopal Churches, and how common among Episcopalians, whose phraseology has been derived, by intercourse with other Christians, is such language as the following, with exclusive reference to communicants: "How many *church members* are there in a certain congregation?" "A. B—— has become a *member of the Church.*" "The *church* in C. consists of so many members." "A certain minister will baptize none but the children of church members." Such phrases in a large part of the Christian community are applied only to *communicants.* They are found not merely among persons not accustomed to precision of language, but ministers every where employ them with this exclusive application, and are supposed by their people to hold the doctrine which language so restricted teaches; while, in all probability, were they asked whether baptized children are in the Church or out of it, they would feel obliged to choose the former branch of the alternative. Now if this language were *mere language*, we might be content with a mere phraseological correction. But it arises out of low and meagre views of the nature, design, effect, and duties of baptism; it increases the poverty of the views which gave it birth; it tends to perpetuate evils in regard to the relative value of the two sacraments which the Church has need to get rid of as soon as possible—out of zeal for the solemnity, and purity, and restrictive privileges of the Lord's supper; it goes to degrade the sister sacrament, which we have no right to regard as of inferior solemnity or value, into a mere ceremony of which little more can be said than that it places children "*in a peculiar relation to the Church,*" while in what the peculiarity consists, if they are not members of the Church, it would puzzle any one satisfactorily to define.

That, *in our Church,* infants baptized are considered as *members of the Church,* and that when they become communicants their membership is not increased, but only their participation in its privileges, there is no need of asserting. The same is the doctrine of all Episcopal Churches. Just as much is it the doctrine of the Presbyterian Church. The Confession of Faith asserts that baptism was ordained "for the solemn *admission of the party baptized into the visible Church.*" The larger catechism teaches that "*the parties baptized are solemnly admitted into the visible Church.*" But infants are baptized—and infants therefore are members of the visible Church. They are also *professors of religion,* according to the Presbyterian Church, and according to the truth—for the Confession of Faith defines the visible Church as consisting "*of all such as do profess the true religion.*" But infants baptized are members of the visible Church—they are therefore professors of the true religion. Their profession was made in their name by those who offered them in baptism, and is as real, and solemn, and binding a profession as can be made, however wisely the Church may require that it be publicly and personally renewed and confessed before the baptized child, now in mature age, can be admitted to the full privilege of citizenship. The extracts which follow will show that the same doctrine was once universal among the Congregationalists of New England. How much mistake would be avoided in religion, as well as all other concerns, could we only agree to *call things by their right names.*

On the question, "*What relation do baptized children hold to the Church?*" the reviewer of Shepard, the old Congregational divine, and of Adams, a Congregational divine of the present day, both on infant baptism, thus proceeds:—

"Upon this point we apprehend, as has been already intimated, that the Church has, to some extent, lost sight of the doctrine and practice of our fathers, and that the two works which stand at the head of this article are representatives of 'different administrations.' We may be mistaken. Mr. Adams does not speak out fully upon this subject, and we are not quite sure that if he had given his views more at large than it suited his purpose to do in his book, we should differ with him as to the true answer to be given to this question. We regret that the limits which he assigned to his work did not permit him to give a full and complete answer to his own question. He says, indeed, that baptized children 'have a *peculiar* relation to the Church,' that 'in consequence of the parents' relation to GOD, he stands in a peculiar relation to their child;' that 'when a child is solemnly dedicated to GOD in his house, and with the Christian rite of baptism, GOD will, in view of his covenant with believers, receive the child into the number of those to whom he stands in a peculiar relation;' but he does not tell us *what* this relation is, nor what peculiar *duties* and *responsibilities,* on the part of the Church and baptized children, are *created* by this ordinance. We do not understand Mr. Adams to admit that children, by the rite of baptism, become *members of the Church,* nor that they sustain any relation to it in the way of accountability, or subjection to discipline. 'A solemn obligation,' he says, rests upon the Church; but *what* is the Church, as such, obliged to do? This is the important question, but we do not find in the book before us any satisfactory answer. Mr. Adams intimates, at least it seems so to us, that the peculiar love which GOD bears to these children for the parents' sake, the propagation of religion in the earth by the offspring of Christians, rather than of the world in general, the obligation which a parent publicly and solemnly assumes—a vow as it were—taken by him to train up his children in the belief and practice of Christianity, the designation of the baptized 'as *future members, hopefully,* of the Church,' and a 'special obligation resting upon them to believe, practise, and maintain the Christian religion,' is all that is involved in the peculiar relation to the Church of which he speaks. We do not perceive that such a relation is created, or in any way affected, by the baptism of a child. Is this ordinance the ground and reason of GOD's love to our infant seed? Does it create the duty of bringing up our children in the nurture and admonition of the LORD? Should we not look upon Christian families as nurseries of the Church, and 'calculate upon them rather than upon the world in general, to perpetuate religion in the earth,' whether baptized or not? Does not a special obligation rest upon a child, born and nurtured under the light of the Gospel, reflected from the life of a pious parent, to believe, practise, and maintain the true religion, independently of his public dedication? If this is all we are to understand by the *relation of children to the Church,* then we really do not see how the ordinance of baptism has any thing to do with it. It exists as much before as after the rite is administered; and it exists in respect to all the children of professing Christians, whatever they may think of infant baptism.

We are by no means satisfied with this view of the matter: and yet this is the view generally entertained, we believe, by our Churches at the present day. It is certainly very vague, and must be unsatisfactory to those who hold it; and the practice founded upon it is by no means calculated to realize the great object which, Mr. Adams says, is brought to light by this ordinance. What is the practical effect of infant baptism upon the position of children, and the conduct of the Church? We do not ask what, in general, are the benefits of infant baptism'; this question is clearly and powerfully answered in this book: but what is the standing of the 'baptized child' in our Churches? Is he regarded as a subject of discipline? Do pastors recognise his right to any of the peculiar privileges of the Church? Do the parents train him up with reference to any specific and intelligible relation to the visible kingdom of GOD? Is he watched over by the brethren as one for whom they must give account? Is he, in short, considered as having, to any practical purpose, the slightest connexion with the Church? We believe not. In all respects he is treated as any other child. The seal of GOD's covenant is placed upon him as a disciple, but he is sent forth among those who are without, and suffered to grow up in ignorance of what they have done to him, and of the duties which he ought to discharge. These things ought not so to be. There is, if we do not greatly err, a singular inconsistency between our principles and our practice in relation to this subject. And what is the consequence? On one side we are urged to admit, as a matter of course, all baptized persons to the Lord's supper; and, on the other, to give up infant baptism as a mere nullity. Our theory gives one class a great advantage in their brotherly expostulations, and our practice justifies another in sneering at an ordinance which we regard as divine. We stand where two seas meet; and the position is neither pleasant nor safe.

Dr. Dwight thus states an objection to the practice of infant baptism which, he says, is of a more serious character than any other that has been alleged. 'All baptized persons are by Congregationalists considered as members of the Christian Church; yet those who are baptized in infancy are not treated as if they possessed this character. Particularly, they are not admitted to the sacramental supper, nor made objects of ecclesiastical discipline.' Upon which he remarks, 'I acknowledge, without hesitation, that the conduct of those with whom I am in immediate communion, and so far as I know them, their opinions also, with regard to this subject, are, in a greater or less degree, erroneous and indefensible.' 'That infants should be baptized, and then be left by ministers and Churches in a situation undistinguished from that of other children, appears to me irreconcilable with any scriptural view of the nature and importance of this sacrament.'* With this we fully concur; and it seems wonderful to us that any who contend for the divine authority of infant baptism should practically regard it as a mere nullity, giving the child no rights, and subjecting the Church to no responsibility. When Paul was asked, 'What profit is there of circumcision?' he could honestly answer, 'Much every way.' But what can we reply to a similar question respecting infant baptism? It is doubtless a significant service, and reminds both parents and children of their duties; but what ecclesiastical privileges does a baptized child enjoy, according to the prevalent doctrine, which does not equally belong to every child of pious parents whether baptized or not? It is not enough to reply, that such a child holds 'a peculiar relation' to GOD and the Church; that he is 'separated, by the use of the Christian seal, to the belief and practice of Christianity;' and that he is 'marked as a future member, hopefully, of the Church of CHRIST:' we wish to know precisely what the *present ecclesiastical position* of such a child is, and what the Church, as such, has to do with him.

It seems to us that this question may be readily settled by just ascertaining what relation a child, by the rite of circumcision, held to the Jewish Church. Did he, or did he not, enjoy rights and privileges which were never granted to the uncircumcised, whatever might have been their natural and moral relations to GOD and his people? Mr. Adams admits that uncircumcised children were members of the Jewish Church, in the same sense, and to the same extent, as their parents; that 'the peculiar relation of the children of believers to GOD, established in the ancient Church, is continued without repeal in the Christian dispensation;' that the principle upon which GOD 'admitted children into the covenant' with their parents in the Abrahamic Church, is 'a principle of the divine government, which existed before that government was made, and will last to the end of time;' that the question whether the Abrahamic covenant is abolished, is lost in the question, has that principle of divine government ceased upon which GOD formerly included the children of believers in his covenant with their parents? that baptism comes in the place of circumcision, and, like that, is a 'sign of separation to the Christian faith,' and a 'seal of GOD's covenant.' If all this is true—and we believe it is—does it not follow that the relation created by baptism is the same as that which the circumcised child held to the Jewish Church? We are somewhat surprised, that from such ample premises, Mr. Adams should have drawn only the narrow inference that the object of baptism is 'to mark children as *future* members, hopefully, of the Church of CHRIST.'

We believe that the object of baptism is to mark all the proper subjects of it as *present* members of the visible Church, and that there is no difference, in this respect, between believing parents and their baptized offspring. All those arguments which prove that infant baptism is a divine ordinance, sustain this position. Why do we baptize our children? Because the original constitution of the Church, which required the dedication of children to GOD, has never been altered. CHRIST did not organize a new Church. Paul expressly asserts that the good olive tree was not cut down, but that disciples from among the Gentiles are 'grafted in among the branches, and with them are made partakers of the root and fatness of the olive;' and that those branches which have been cut off, 'if they abide not still in unbelief, shall be grafted *in again,*'—not certainly into a new Gentile Church,—but into *their own* olive tree. The national institutions of the Jews did not constitute the Church; they were built around the Church—which was organized in the family of Abraham four hundred and thirty years before the national existence of the Jews commenced—and they were swept away, leaving the spiritual kingdom of GOD unchanged. The covenant made with Abraham—the great charter of all our rights and privileges as Christians—was confirmed of GOD in CHRIST to Abraham and his seed, and it is the very covenant, unchanged in its principles and requirements, of which CHRIST is declared to be the Mediator. The seal too of the covenant is substantially the same. There is a change in the form and in the manner of applying it, but there is no difference as to the design and effect between circumcision and baptism.

Now upon this identity of the Church, the covenant, and the seal, under the old and new dispensation, we ground the practice of infant baptism. But circumcised children were regarded and treated as members of the ancient Church. To them 'pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of GOD, and the promises.' All these privileges and blessings were secured to them by the rite of circumcision; and none were ever deprived of their birthright except as a violation of covenant, and obstinate refusal to perform the duties which devolved upon them. It seems to follow inevitably, that the relation of baptized children to the Christian Church is the same. At any rate, the children of church members having once been recognised by GOD as belonging to the Church, and having been put in possession, by solemn covenant, of certain rights and privileges, those who deny their actual membership, should be held to show that the constitution of the Church under the Gospel is radically different from that of the Abrahamic Church; or that the children of believers have universally forfeited their ancient privileges by some act of their own; or that GOD has expressly excluded them from the Church; in a word, that the Church,—which from the time of Abraham to the coming of the Messiah, was a fold into which the lambs of the flocks were gathered, and where they were fed—has, under the new dispensation, which professes to *extend* our privileges, been so narrowed as to exclude them, and leave them to wander upon the mountains without a shepherd, and without a home. This will be no easy task while the Saviour's declaration respecting the children of believers remains in the Gospel, namely, 'Of such is the kingdom of GOD.'

The baptized children are to be regarded and treated as church members, until they forfeit their standing by unbelief and obstinate impenitence, and are cast out by a regular act of discipline, was the doctrine of the fathers of our Church. Shepherd contends that the children of godly parents are church members by virtue of GOD's covenant, 'whereby he engaged himself equally to be a GOD *to them,*' though 'they come to the fruition of their membership by their parents' covenant.' He says:—

'If the substance of the covenant was, "I will be a GOD to thee and thy seed," then this covenant remains still under the Gospel, it being one and the same with that; if by virtue of that covenant the children were made *members of the Church,* and have had a church privilege and a seal administered, then the same covenant, remaining the same, and in the same force and benefit, *our children* also are taken into the *like membership.*'"

* * * * * *

Such was the doctrine of Shepard respecting the relation of baptized children to the Church of CHRIST. In this position he was sustained by the opinions of the wisest and best of our earlier divines, as appears from a very rare pamphlet entitled 'the First Principles of New England concerning the Subject of Baptism and Communion of Churches;' collected chiefly from the original manuscripts of the first pastors of the New England churches, by Increase Mather, in 1671. This pamphlet contains the testimony of Cotton, Hooker, Stone, Mather, of Dorchester, Norton, Rogers, Shepherd, Patrick, Smith, Prudden, and several others—'chief fathers,' as Mather calls them—respecting the subject under discussion: and they are unanimous in the opinion that baptized children are truly members of the Church, and ought to be so received and treated. They even say that a person baptized in infancy, although he was not a communicant, might have his children baptized; for, says Mather, 'it is not the parents' fitness for the Lord's supper, that is the ground of baptizing their children; but the parents, and so their children, *being in the covenant,* and so long as this doth continue, not dissolved by any *church censure* against them, nor by any *scandalous* sin of theirs, so long the children may be baptized.'

The general doctrine that all baptized children are in fact members of the Church, was held by Dr. Dwight, late president of Yale College, who is as good authority as either of the fathers referred to. He says:

'All persons are baptized not *in,* but *into* the name of the FATHER, the SON, and the HOLY GHOST; that is, they are in this ordinance publicly and solemnly introduced into the family, and entitled in a peculiar manner to the name of GOD. Accordingly—they are called godly, Christians, spiritual, sons and daughters of GOD, and the children of GOD throughout the Scriptures. And after commenting upon the phrase εις το ονομα, he adds, "Several of these passages also directly declare that those who are baptized, are baptized into CHRIST; that is, into the Church or body of CHRIST. At the same time there is no other account given of this subject. Nor is there any thing in the ordinance of baptism which in any manner indicates, that adults, when baptized, are members of the Church, and that baptized infants are not members.'"*

Much cavil has been uttered, and more has been thought, against that answer of our catechism, wherein a child baptized is said to have been made in baptism "*a member of* CHRIST, *a child of* GOD, *and an inheriter of the kingdom of heaven.*" Is this language stronger than that of Dr. Dwight in the above extract? He says that all baptized persons (infants therefore) are in baptism introduced into the family of GOD—that they are called *godly, spiritual, sons and daughters of* GOD, *children of* GOD, throughout the Scriptures—they are baptized *into* CHRIST, &c. A better explanation of the above sentence of our Catechism we do not desire.

* Theol. 5. 293, 4.

* Theol. 5, 295.

From the Episcopal Recorder.

MR. EDITOR,—I have just perused the fourth number of your correspondent S. H. T. on the prospects of the Church. I fully concur with him in the views he entertains, and so eloquently expresses, concerning the evils to be anticipated from the prevalence of party spirit; and, with the baneful influence it is calculated to produce upon the peace and piety of our Episcopal Zion full in view, I shall endeavor, in the discussion of the great principles involved in the subject, to avoid every thing that would have a tendency to excite or exasperate. I design, in the first place, to prove that those principles which are denominated exclusive, and which are so severely denounced in the two last communications from S. H. T., are not peculiar to High Churchmen, but that they are held and inculcated by all sound Churchmen; and, in the second place, I shall endeavor to prove, by a calm and dispassionate argument, addressed to the understanding of my readers, that the quotations adduced in No. 4 do not apply to the *general* proposition, in defence of which we are now writing, but to an *exception* to that general proposition, which exception is founded upon invincible necessity.

The general proposition which I affirm, and which High and Low Churchmen believe, but which your correspondent denies, is this: "that the administration of ordinances by those who have not received their commission through the regular apostolical succession, is nugatory and invalid."* "That episcopacy is essential to the Church of CHRIST, and that those who have departed from it have no spiritual authority, no valid ministry or ordinances."† This is the general proposition on which we are at issue. Exceptions to this proposition, of course, we admit. But we are not now debating about exceptions.

In regard to the first point, I feel in justice bound to say that I have never yet conversed with a Low Churchman who was willing to admit that Presbyterian ordination was valid. And I am not yet prepared to believe, without further proof than mere assertion, that the zealous and able body of ministers, who upon a few minor points have differed with us in opinion, are willing to adopt, as theirs, the sentiments awowed by S. H. T.

But one thing is certain. The opinions for which I contend, and against which your correspondent so indignantly inveighs, were entertained by the brightest names recorded on the page of history: ay, by the very men upon whom S. H. T. so confidently relies. Bishops Andrews, Sanderson, Hall, Taylor, Potter, Hammond, Horne, Jones, and Horsely; I might add to this brilliant list, the names of White, Hooker, and Hobart. I am aware, Mr. Editor, that these names have been frequently adduced in the support of this controversy against Presbyterians: my only plea for their insertion here is the necessity of the case.

There is one passage in the sermon of Bishop Beveridge upon the presence of CHRIST with his ministers, which I will insert. Speaking of those who forsake a Church like ours, he says, "*and all to go to such assemblies and meetings* as have no pretence to the great promise in my text, 'Lo I am with you alway,' &c. For it is manifest that this promise was made only to the apostles and their successors to the end of the world. Whereas in the private meetings, where their teachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles, nor by *consequence,* any right to the spirit here promised."

It now devolves upon me to show that Hooker, the distinguished author of the Ecclesiastical Polity, no less admired for the splendid magnificence and classic elegance of his style than for the solidity and correctness of his views, sustains by the weight of his authority the cause I am advocating. He distinctly affirms the divine right of episcopacy, by declaring that the institution of bishops is from GOD; the HOLY GHOST is the author of it. Again, in the seventh book of Eccl. Pol., sec. 6., "The power of ordaining both deacons and presbyters, the power to give the power of order unto others, this also hath been always peculiar to bishops. It hath not been heard of, that inferior presbyters were ever authorized to ordain.'' Here then is proof abundant that, in the opinion of the incomparable Hooker, episcopacy is a divine institution. The only question to be decided now is this: did not this eminent divine deny the validity of any other ordination, except only in the case of absolute necessity? Listen to his own declaration. "When the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep; when the Church must needs have some ordained, and neither has nor can have possibly a bishop to ordain." In such a case Hooker would justify an irregular ministry, but in no other. Again he uses this language:—

"Those cases of inevitable necessity alone excepted, none may ordain, but only bishops." Eccl. Pol., 7 book, sec. 14. You perceive, then, Sir, that so far from being opposed to the views we entertain, Hooker gives them the weight of his authority. Whenever he uses language apparently at variance with that we have adduced, he refers not to the *general proposition* which is true, but to the exception to those instances where the departure may be or has been the effect of necessity and not choice."

I could easily show that the venerable and beloved Bishop White held in substance the opinions of Hooker, and, in fact, adopted his as his guide.

Perhaps my reader will be a little surprised to hear that Dr. Lynn, in attempting to sustain the validity of Presbyterian ordination, adduced similar quotations from White and Hooker to prove that his ordination was valid. For a Presbyterian to attempt this was nothing wonderful, but for an Episcopalian it is truly marvellous. I think that, when the Church or any portion of it recognises the position your correspondent assumes, she will have gone a great way toward a virtual abondonment of her principles, for which she has ever contended with a zeal only surpassed by her ability.

Sir, the ministry of other denominations, not episcopally ordained, is either valid or invalid. They have either a right to perform all its high and holy offices, or they have not. If they possess this right, then I would ask, who ever authorized the Episcopal Church to declare in the preface to our ordination service that their ministry is unlawful? Sir, I conceive that, unless we believe that Episcopal ordination was *generally necessary* to a valid ministry, such language would be disrespectful as it was illiberal. Even were it a matter of doubt, if the evidence were not satisfactory to our minds, then the language used should have been less positive. Should Dr. Miller and his coadjutors demand, as their right, a public acknowledgment of this validity of their ordination at the hands of S. H. T., I should suppose they could not be denied with propriety. For in No. 3 he says, "If they are truths," viz. that other denominations are without Christian ministry, &c. "the Episcopal Church must stand upon far *clearer ground* of authority than we now hold." And I would add, if they be not truths, nothing less than a public acknowledgment of the ministerial authority of those not episcopally ordained *is justice.*

Mr. Editor, I would gladly believe, if it were possible, that all my fellow Christians possessed a valid ministry, and were blessed with ordinances duly administered; but with the evidence before me I cannot. I wish, them, however, to enjoy the uninterrupted exercise of liberty of conscience in the formation of their opinions; and if, upon a calm and profound investigation of the subject, they are satisfied with Presbyterian ordination, they shall receive at my hand no vituperation or abuse. For our opinion, we do not claim infallibility only so far as it is consistent with the word of GOD. That word we suppose has been faithfully adhered to in this point by the Church to which we belong. But while we affirm that, in our belief, no ordination, as a general proposition, is valid but episcopal, we do not pretend to usurp the seat of judgment, and pass sentence, as if our judgment were infallible. No, Sir, we cheerfully accord to every man the same right we exercise. And if, in the course of our remarks, we have misrepresented the views of our brother, we are prepared to acknowledge it when called upon to do so.

* Hobart. † Howe.

COMMUNICATIONS.

To the Editor of the Churchman.

REV. AND DEAR SIR,—I herewith send you an article for your columns, if you think it worthy of a place in your journal; and that you and your readers may not labor under false impressions respecting the writer, I give the following statement of my Church relation, and the circumstances which have led me to seek an admission into your columns.

I am a minister in connexion with the Methodist Episcopal Church, and having read several publications on the subject of the Christian ministry, I have become somewhat skeptical respecting the validity of Methodist episcopacy. I have been laboring under this difficulty for some time, but not altogether without hope that it might yet be removed by some competent hand among us, who should feel himself called to defend Methodism in this respect. This I was led to expect, knowing the ready and successful manner in which the Methodist Episcopal Church has always defended herself when assailed on other points. This long-expected defence was commenced a few weeks since, in the Christian Advocate and Journal, by a writer calling himself "Ecclesia." But I soon found that this writer was not likely to remove my difficulties, some of his arguments appearing unsound, and he appearing not likely to touch some points on which I have the most difficulty. With a view to call his attention to certain points, and fully to test the validity of his arguments, I wrote an article for the columns of the Advocate and Journal, which the Editors declined publishing. Under these circumstances I apply for admission into your columns, for the purpose of replying to the principal arguments offered by Ecclesia, and for the further purpose of offering such objections to the validity of Methodist episcopacy as have occurred to my own mind. If the Methodist Editors, or their correspondent, Ecclesia, will offer a manly reply, and demolish my arguments, I, as an honest man, shall own myself satisfied; but if they treat the matter with dignified silence, or offer a reply which I conceive does not remove my difficulties, I shall be confirmed in my scruples, and be constrained to act accordingly.

Yours respectfully,
DIAKONOS.

For the Churchman.

METHODIST EPISCOPACY.

A WRITER in the Christian Advocate and Journal, calling himself "Ecclesia," has commenced a vindication of the organization of the Methodist Episcopal Church, which he does by some little attack upon the Protestant Episcopal Church; and as some of his positions appear to me untenable, I propose giving his numbers a brief review.

The first position of this writer is, that "the Church of England has departed from the original Church of CHRIST." In proof of this, he says, "The bishops of the Church of England are appointed by a *layman*—the king; and, what is more astonishing still, this *layman* is, by that very Church, acknowledged its

HEAD." In reply to this, it may be remarked, that the king does not make bishops, but only names the persons who shall fill the episcopal office; but before any person, so appointed, can discharge episcopal functions, he must be consecrated by the laying on of the hands of a bishop; so that their episcopal office and authority is not received from the king, but from the hands of the consecrating bishop. Taking this view, the circumstance that the king appoints the bishops cannot affect the validity of the ministry; since, in addition to his appointment, they are set apart to the office and work by those who possess the proper authority so to do. We see, then, that the argument of Ecclesia can possess no force, unless it be maintained that the validity of the episcopal office depends upon the mode of selecting a bishop, and not upon his consecration, which, I think, will not be insisted upon by Ecclesia, or any Methodist, for the following reasons:—

1. Methodist bishops have not all been chosen in the same way. The first bishops were appointed by Mr. Wesley, but now they are elected by the General Conference, which proves that bishops may be selected in different ways, without affecting the validity of the office. Nor can I conceive that it would render the office invalid, if the Church should authorize the President of the United States to select their next bishop from among the eligible elders, provided he should be properly consecrated.

2. Methodist bishops elect are not permitted to exercise episcopal functions, until they are consecrated, which also supposes that the authority to exercise the authority of a bishop depends upon a proper consecration and not upon an election.

3. In the ordination of bishops the following form is observed: the consecrating bishop, laying his hands upon the head of the candidate, says, "Receive the Holy Ghost for the office and work of a bishop, in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and the Son, and the Holy Ghost." Nothing can be more plain and decisive than this. It is unequivocally asserted that the office and work of a bishop is committed to him by imposition of hands, and therefore an election to the office does not confer them. To suppose that a bishop's office and authority grows out of his election, is to convert the form of ordination into solemn mockery; yea, worse, it makes the consecrating bishop assert, in the name of the Father, Son, and Holy Ghost, what is not true. He says the office and work of a bishop is "*now* committed unto thee," not by your election, but "*by the imposition of our hands.*" I think I have now fully proved that the validity of the episcopal office does not depend upon the mode of selecting a man to be made a bishop, but upon his consecration to the "office and work;" and, therefore, the argument of Ecclesia, founded upon the appointment of the English bishops by the king, must fall.

But Ecclesia says, "What is more astonishing still, this layman himself (the king) is, by that very Church, constituted its HEAD." To this it is replied, that the king is not constitute the ministerial head of the Church, nor source of ministerial authority, but only the civil head, so far as the Church can be made the subject of civil jurisdiction, without affecting the validity of the ministry, or the ordinances which it is their right to administer. But Ecclesia has another charge, which he considers more serious still. He says, "But this is not all, nor yet the worst of it. When the Archbishop of Canterbury was authorized by the British Parliament to consecrate the late Bishop White for the American episcopate, he was restricted in the exercise of his episcopal office, and even as a simple preacher of the Gospel, to the United States." And is this the worst? And did the Methodist bishop, Dr. Coke, know that Bishop White was thus restricted when he proposed to him a union with the Protestant Episcopal Church, of which this restricted bishop was the head? And knowing this, did Dr. Coke believe that this restriction rendered the American episcopate invalid? Why, then, did he propose a union with the Church? Was it that he might repair the invalidity of Church ordinations, by his more valid ordination which he received from the hands of Mr. Wesley? To me it appears that this civil regulation, excluding the American bishops from the exercise of the episcopal office within the English jurisdiction, cannot, in the least, destroy its validity, when properly exercised elsewhere; and if it does not this, it proves nothing to the purpose of Ecclesia. In my next I shall attempt to show the consequences which must follow from the reasoning of Ecclesia, if it be admitted as sound.

DIAKONOS.

For the Churchman.

EXTERNAL WORSHIP.

No. I.

The field of view to which this title will introduce the reader is a very extensive one, embracing more or less the entire array of the visible services of the Church. Here also we find the theatre of a combat as bootless to the foe as it has ever been unprovoked by the Church. *Infallibility* we have never claimed; nor do we rashly storm another's citadel. But when we are ourselves assailed, we would invoke candor, we would deprecate prejudice, we would ask the ear of reason, and the decision of a sound mind.

The acknowledgment of the existence of God has generally been connected with a desire to make him an object of worship. The most rude and barbarous nations, whether they have arrived at this primary truth—the being of a God—by the exercise of reason, or through the traditionary remnants of an early revelation, have always been noted for some corresponding impulse to do him homage, and to propitiate him by their adoration. Independently of *revelation*, however, there must for ever exist the insurmountable difficulty of discovering *what mode* of worship will be acceptable and pleasing to the Deity. The majority of the Pagans have never gone further than the performance of outward rites and ceremonies, being in utter darkness and uncertainty respecting the nature of every thing spiritual. On this ground rests the importance and value of a genuine discovery of God's will. We no longer are left to the vague suggestions of imagination, but are blessed with a certain knowledge of that kind of worship which will meet with acceptance; or, to speak more properly, we learn what it is that *constitutes* worship. It is not the mere offering of sacrifice and gifts which God will receive, but the inward and fervent prostration of the soul. "God is a Spirit; and they that worship him must worship him in spirit and in truth;" yet this does not exclude the use of *visible forms* and *external signs*; for man is a *compound being*—a creature in whose essence spirit and body are united. The adoration of the *whole man* is required. Our spirits are God's, and our bodies are temples of the Holy Ghost. A partial homage does not meet the extent of the demand; but God has established rules for the exercise of our *whole being* in his service. The neglect or the overlooking of this truth has been the source of numerous errors. That God was fully satisfied with the homage of the *better* part of our nature was the error of thousands in the early ages of Christianity. Numberless sects of monks and anchorites gave up their lives to a solitary kind of spiritual contemplation, neglecting all the ordinary and commanded social duties, and the external rites of the sanctuary, that they might the better cultivate an unauthorized enthusiasm of the mind. The opposite error appeared, and still appears, in the multiplied use of outward ceremonies, until, with some, the Gospel has been overlaid with usages tenfold more burdensome than the Jewish ritual itself. The religion of Christ has thus been made to suffer through the partial views even of its avowed friends. And this has been a subject of deep consideration among those in modern times who have exerted themselves in the restoration of Christianity and its institutions to the purity of their original state. We can look around us, and see the varied operation and effect of this desire. Some have stripped away ceremonies, and emblematical and commemorative observances, till they have reduced the service of God to its very lowest degree of poverty, and can see beauty and life only in its skeleton-like leanness. Others are still carried away with an abundance of outward acts, and know no limits to their passion for superfluity. We trust that the Episcopal Church can prove that she has happily escaped these violent extremes, retaining such things as have a tendency to the increase of spirituality, and rejecting others which were evil or of questionable merit. We have not wildly run into the errors of those who pretend that all genuine adoration of the Supreme Being rests in the attainment of a certain disposition of mind, independently of outward action; for, it is most clear, that while a disposition to do any specified act (religious or otherwise) is *one* thing, it is quite *another* to carry that disposition into effect. In our worship we endeavor to secure *both* these ends. We employ both soul and body. We look for contrite hearts and bended knees, for purity of soul and humility of voice, for the reality of inward piety, and for a corresponding outward manifestation.

But, in viewing man as a being composed of soul and body, we also bear in mind that the former is the *superior* part of his nature, and as much excels the latter as spiritual things transcend material. The submission of the *soul*, therefore, is of far more consequence than the prostration of the *body*. It is to this higher principle in man that the Almighty directs his strongest appeals. It is the *inner man* which revelation chiefly contemplates; and the precepts relative to the government and discipline of the *body* are also subsidiary means for the improvement of the soul. We apprehend that no just exception can be taken against this view of the matter. We wish to "glorify God in our *body* and in our *spirit*, which are his." We desire to carry up the spirituality of that homage we render to God to its highest pitch of vigor and fervency; but we are not prepared to sweep away that *visible worship*, which is equally a tribute to him "who hath bought us with a price." The true and scriptural idea of divine worship can be no other than that which engages and employs the *entire constituents of our nature*. This we believe to be the doctrine of Scripture, as it certainly is that of the Church.

W. S.

For the Churchman.

ANTHON'S CICERO.

No. II.

I trust, Mr. Editor, that a more propitious day for the poets, and orators, and philosophers of antiquity has begun to dawn. The scholars of this country particularly have set about remedying the evil of injudicious text books, and it is sincerely to be hoped that they will not desist until they have issued a complete set of Greek school authors, with a pure text, and copious English notes. The difficulty and labor of such an undertaking would not be very great. Ample materials may be found in the voluminous researches of English and German scholars, which need only to be moulded into shape, and to have something of order, and spirit, and life breathed into their chaotic deadness. Cleaveland's Anabasis of Xenophon might stand at the beginning of the series. The whole or a part of the Iliad, on the plan of Felton's edition, would make the second; but it should be furnished with a much larger body of notes, and with introductory essays upon the Homeric dialect, the Digamma, the integrity of the Homeric poems, and other subjects of interest or curiosity connected with the history and character of this much read, but little appreciated poem. A third volume might embrace two or three books of Herodotus, or some portions of Polybius, or both. The Philippics and the Oration on the Crown would make a fourth. The Crito and Phædo of Plato would constitute the fifth; and a selection from the dramatic writings of Eschylus, Sophocles, and Euripides complete the course. The whole would thus be comprised in a uniform edition of eight or ten duodecimo volumes, embracing chiefly the pure Attic writers. This selection has been made in the heat of composition, and might be easily improved; but it is beyond controversy that a series of text books prepared on this plan would contribute in no small degree to redeem the study of Greek literature from that repugnance and loathing with which it is so often invested, and to draw it forth from the closet of the professor, where a material and utilitarian age has thrust it, and elevate it into a necessary as well as elegant accomplishment.

Every reflecting mind must have been struck with the extremely unphilosophical arrangement of text books which has obtained from time immemorial. First, the learner was put into the Testament, a work abounding in *Hebraisms*, and so different in its grammatical phenomena from the Attic Greek as to require a separate grammar. Next in order were Lucian's Dialogues, written after the Christian era, (and in ridicule of Christianity,) and in the decline of the Greek language. The next step was five hundred years backward, into the pure Greek of the Cyropædia. The fourth step was five hundred years, more or less, still farther back, into the unsettled language of the Iliad; and the last thousand years downward, into the crabbed technicalities of Longinus, a writer who differs from Homer in his style, construction, and selection of words, almost as much as does the Italian from its parent the Latin. One of the most glaring defects of this course is, that the learner begins his voyage at the mouth of the stream and toils his weary way upward against the current, instead of beginning at the wellspring, from whence he could trace the stream downward, observing how it widens and deepens as it flows, and marking the various changes and developments occasioned by its thousand tributary streams, during its long and majestic flow through so many ages. It is time that more of the inductive philosophy were introduced into the study of language. It must become the subject of the powers of thought and reason, as well as of memory and grammatical rules. The principles of a higher philology than that displayed in the grammatical analysis must be introduced before this noble language can assume that position to which it is entitled among the instruments of training and developing the mind, chastening and elevating the imagination, and refining and improving the taste.

But, Mr. Editor, upon this subject an abler pen should embark than my own. The causes of the decline of Greek scholarships, and the remedy, is a theme well worthy the pen of the ablest scholar and most gifted genius. An apology is due for the unseemly length to which this communication has already been extended. The faithfulness and enticing nature of the subject have extended it a great deal farther than was intended, or than you have room to spare. But the subject is by no means void of interest to Christians. The Greek language contains the records of our religion. It has been consecrated by inspiration. But particularly should the Greek language be cultivated and cherished by Churchmen. The day has come when men are beginning to revert to original sources of truth. The fathers of the Church begin to be consulted as more able, unprejudiced, and proper commentators upon Christian doctrine and church government than Calvin, Beza, and Knox. And when the authority of the Greek fathers shall come to be substituted in place of the opinions and crude speculations of modern system-builders, it will truly be a triumph for the Church. To these treasures of sound theology and apostolical usages the Greek language is the only key. To revive, therefore, and diffuse a taste for the language in which Homer, and Plato, and St. Paul wrote, would not only advance the cause of letters, but also of sound theology. This is not the place to discuss by what means this event may be brought about; but certain it is, that one of the greatest obstacles to it is the use of such defective text books as those which are put into the hands of our youth. To remedy this evil, and to remove this objection to the study of the Greek, there is none better qualified than Professor Anthon. And should he undertake to bring out a complete course of Greek school authors, he will confer upon the age and country, and upon the cause of literature, a favor which will not go unrewarded.

X. Y. Z.

For the Churchman.

FRAGMENTS OF OLDEN TIME.

From "Sayings of the Anchorets," gathered by a monk of the twelfth century.

An old man said, If any man professing to be a pious Christian, above all a presbyter, or a monk, see an abuse or a heresy creeping into the holy Catholic Church of God, and rebuke it not with freedom, but pass his days in silence, and say, 'Thou who savest, save thyself;' though he partake not of the heresy or the abuse, nevertheless he shall with it be in danger of damnation.

But, on the other hand, to judge one's neighbor, is one of the worst diseases of the soul. It not only subjects him who so passes judgment to heavy punishment, as one who robs God of his office and dignity, and thus sets himself up, if I may so say, for an *ἀντίθεος*, a rival and opponent of God; but makes him in a special manner liable to fall into that very sin which he has condemned; God, for his temerity in judging, withdrawing his aid and guidance from him.

Who does not shudder? Who can but wonder? Who is not surprised? "God the Father judgeth no man, but hath committed all judgment to the Son:" the Son crieth, "Judge not, and ye shall not be judged;" and the apostle, in like manner, "Judge nothing before the time, until the Lord come;" and again, "Wherein thou judgest another, thou condemnest thyself." And yet men, neglecting their own sin, have taken away judgment from the Son, and busy themselves in condemning one another! Heaven is astonished at it, and earth afraid: but they, sunk in their mental stupor, perceive it not.

Abbot Isaiah used to say, "If it come into thy mind to judge thy neighbor for some sin, first think with thyself, that thou art more wicked than he; and what good things thou seemest to thyself to do, believe not that they please God: then wilt thou not dare to judge thy neighbor."

"If thou see one laughing," said an old man, "or eating freely, beware that thou judge him not. Rather say thus: 'That man is happy; his conscience is free from sin, and on that account joy swells his soul.'"

An old man said, "If thine eyes behold one binding himself in sin, say straightway, 'Get thee hence, Satan; this man shall not remain in his fault:' and fortify thy heart, not to judge thy brother; otherwise the Holy Spirit will depart from thee. Again, say to thyself secretly, 'As he has been conquered, so have I,' and weep, and implore the Divine assistance, and have compassion on him who has fallen, it may be unwillingly."

Do not thou, O monk, in thy heart lightly esteem one living in the world. The Lord alone knoweth the secrets of the heart. Honor all, for the Lord's sake, that the Lord of all may honor thee.

The man who passes judgment on his neighbor, praising him in part, and in part blaming him, is overcome of vain-glory and of envy. By his praise, he strives to cover envy; by his blame he commends himself in comparison with the other.

Bibliotheca Magna Patrum, Tom. xii. P. i. c. 869 ss.

For the Churchman.

A SIGN.

Mr. Editor,—*Some* of your readers may be unaware that "Bengo' Collyer" is one of the leading ministers among the English Congregationalists, enjoying a high and deserved reputation, of long standing, and possessing great influence in their counsels. There needs no other remark to enable them to appreciate the evidence furnished by the following advertisement, which I find stitched up with my last number of the Eclectic Review.

Yours, &c., Indagator.

In the press, and will be published on January 1st, 1837, in 8vo., with very commanding type and superior paper,

• Services suited to the solemnization of matrimony, the administration of baptism, the celebration of the Lord's supper, the visitation of the sick, and the burial of the dead, extracted, arranged, abridged, and altered from the offices of the Church of England; with *eighty-four original hymns* adapted to these several occasions. By William Bengo' Collyer, D. D., LL. D., &c., &c. London: Samuel Bagster, 15 Paternoster Row.

THE CHURCHMAN.

SATURDAY, FEBRUARY 11, 1837.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

To the Members of the Protestant Episcopal Church in the State of New York.

Brethren,—Before this reaches you, the greater number of you will probably be aware that the General Theological Seminary of our Church is now making a renewed appeal to the liberality of Episcopalians. This grew out of the fact, that the generous action of the Corporation of Trinity Church in this city has put it in our power, for the comparatively moderate sum of $25,000, to endow the two remaining vacant professorships in the Seminary, and thus *complete its Faculty*, an object long anxiously desired, and of the greatest moment to the interests of religion and the Church.

And what is $25,000 for a Church comprising about 850 clergy, and at least 50,000 communicants? Let the Diocese of New York show, by generous action, its sense of the entire feasibility of the object. Let every parish in that Diocese, and every member of each parish, to whom God has given the ability to do *any thing*, do *something*. It will be a comfort, when, in the gradually developing favorable influence of the Seminary on the cause of God, of his Church, and of the edification and salvation of his people, its blessings are extensively felt and seen, for each of you, my dear brethren, to reflect that he was one of God's instruments in accomplishing objects so great and good.

I have advised the agents in this Diocese to such an arrangement of their duties that every parish may be called on to do what it can; he that hath much, plenteously, and he that hath little, gladly of that little. And let me affectionately express the hope, that no parish in the Diocese of New York will be found wanting in doing what it can for an object so important to the best interests of religion and the Church. All want good pastors—able ministers of the New Testament. Our General Theological Seminary affords the best means, with God's blessing, of preparing such for every parish in our Diocese and our country, for building up therein new parishes, and for extending the blessed Gospel to all of those utmost parts of the earth, which have been given for a possession unto Jesus our Lord.

Come up, then, brethren, as God hath given each of you ability, to his help, through this important agent of his providence and grace, in the accomplishment of the blessed purpose of having the knowledge of the Lord to cover the earth as the waters cover the sea.

Commending you to the blessing of that providence and grace, I am,

Dear Brethren, your affectionate pastor,

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, February 6, 1837.

Kemper College.—We sincerely congratulate our excellent Missionary Bishop, and his friends here, who so liberally contributed in aid of his holy enterprise and labors, on the evidence afforded, by the subjoined extract from a St. Louis paper, of the success which is attending him.

An Act to Incorporate Kemper College.

Whereas sundry citizens of St. Louis county are desirous of establishing a college near the city of St. Louis, and for that purpose have elected trustees, and petitioned for an "act of incorporation," Therefore,

Be it enacted by the General Assembly of the State of Missouri, as follows:—

Sect. 1. That there be erected and established, in conformity with the preamble to this act, a college, for the purpose of educating youth, to be called and known by the name of "Kemper College," which shall be under the government and regulation of a body politic and corporate as hereafter in this act is provided.

Sect. 2. That the corporate powers shall be, and are hereby vested, in a Board of Trustees, to consist of a number, not less than ten, nor greater than twenty; and that the President of the College shall, ex officio, be a member of said Board, which Board shall have power, from time to time, to fill all vacancies in their body; and that Jackson Kemper, Edward Tracy, Josiah Spaulding, Augustus Kerr, Herman L. Hoffman, Henry Von Phul, Joseph C. Lavellie, Wilson P. Hunt, Robert Wash, William H. Ashly, I. Parker Dean, Daniel Hough, John Symington, Charles Julius, William Preston Clark, Peter R. Minard, Henry S. Cox, and James S. English, shall be the first members of said Board.

Sect. 3. That the said Board of Trustees, and their successors for ever, shall have full power and authority to appoint all such officers and servants as they shall judge convenient and useful, to displace the same, and to declare the tenures, duties, and emoluments of their respective offices; to remove a trustee for any cause which they may deem sufficient, two-thirds of the whole number concurring; to define the qualifications of a trustee; to enact and enforce, by reasonable penalties, or otherwise, all such statutes and ordinances as they shall deem expedient, as well for the better management of the revenues and proprietary interests of the college, as for the advancement of piety, science, and learning, so that the same be not repugnant to the laws of the land; to confer degrees and distinguish merit by such literary honors and rewards as they may judge proper; and generally to possess and enjoy all those powers, rights, and privileges usually exercised by universities, *provided* that no corporate business shall be transacted at any meeting unless five members are present, which number shall be a quorum.

Sect. 4. That said corporation shall have a common seal, and all deeds or other instruments signed and delivered by the Treasurer, and sealed with said common seal, by order of the Board, shall be in law the act of said corporation. Said corporation may contract and be contracted with, and may sue and be sued, by said corporate name, in all actions, real, personal, or mixed; may receive and hold by gift, grant, devise, or otherwise, any lands, tenements, and hereditaments, money, rents, goods, chattels, and effects, which are given, granted, or devised to, or purchased by said trustees, for the use of said college; and may sell, mortgage, lease, or dispose of the same, in such manner as may be judged most expedient for the promotion of the interest of said college.

Sect. 5. That the property and funds of said institution shall be appropriated by the Board to the endowment and support of said college, in such manner as shall most effectually promote virtue, piety, and learning, *provided* that no property of[or] funds given for a specific purpose shall be appropriated in behalf of any objects other than those intended by the donors.

Sect. 6. That the person first named in this corporation be, and is hereby authorized, to fix the time and place for holding the first meeting of the said corporation of which he shall give notice to each of the trustees, in writing, at least five days previous thereto.

This act shall take effect, and be in force, from and after the passage thereof.

A. A. King,
Speaker of the House of Representatives.
Franklin Cannon,
President of the Senate.

Approved, January 6, 1837.
Lilburn W. Boggs.

As pertinent to the subject, we here annex an extract of a letter just received by the Editor from the Rev. P. R. Minard of St. Louis:—

"After the Bishop's return from the East, he spent several weeks in visiting his parish and consulting some of the principal men of this place, with reference to a proper location for the college. All consulted declared with one voice that it ought to be in the vicinity of St. Louis, and for these reasons:—St. Louis must soon be a large city, and will have many children to be educated; and there is no college in the neighborhood, except that of the Jesuits. It is the great central point of the West. Steamboats have been two thousand five hundred miles up the Missouri and its tributaries above this place, so that it is easy of access to those living at the West. Persons in trade living above must visit St. Louis annually to procure goods, and a college here would furnish them a fine opportunity of visiting their children without expense. And beside these reasons, it is thought that many parents in Mississippi and Louisiana would prefer sending their children to this place in preference to any other. Here they could visit them easily, and here, too, they have friends who would prove guardians in case of need. The vicinity of this place is healthy, and will probably be occupied as summer residences ere long by many who spend their winters in New Orleans.

Influenced by these reasons, and others, the Bishop called a meeting of the friends of the Episcopal Church in this place, who chose a body of trustees, drew up a charter, and sent it, with a petition, to the legislature. A committee was also appointed to select a site from about four to ten miles from the city, which committee are now ready to report, so soon as a meeting of the trustees can be called. The name given to the institution was 'Missouri College.'

The charter passed the legislature with but one amendment. The name was changed to 'Kemper College,' and it is to explain this change of name I now address you. If the matter be not distinctly understood, some may suppose our Bishop too anxious to obtain honor from men. Nothing, however, can be more false; for he is breaking down one of the strongest constitutions for the sake of the Church. 'He is instant in season and out of season;' and although for a time nothing be heard of him by the public, rest assured he is not idle. His modesty will not permit him to speak of much which tries his feelings to the utmost, and costs him the labor of many an hour. But enough of this. He will not thank me for this exposure.

After the meeting spoken of, he went immediately to Indiana, and has not yet returned. A young gentleman of this place took the charter to the legislature, where an objection was made to the name, for the reason, that at some future day the legislature intend establishing a 'Missouri University.' A change of name, therefore, was necessary, and without being able to consult any one, the young gentleman was obliged to choose. He inserted the Bishop's name, which gives great satisfaction to the people here; and I doubt not will at the East, when it is understood that the Bishop was not privy to the transaction; and indeed I know not whether he is yet informed of the change."

Letter to the Bishop.—It gives us pleasure to insert the following card from the Rev. Professor Turner. The arrangement by which the Bishop has been enabled to devote himself to his episcopal duties, without the distraction of parochial cares, is an interesting event in the history of the Diocese, and one on which it was not unnatural that the clergy more immediately connected with the Bishop should offer him their congratulations. The addition of Dr. Turner's name (the previous omission of which is explained below) enables us to say that the expression of affection, on the part of the clergy, was *unanimous*.

"Dr. Turner requests us to state, that when the letter addressed to the Bishop was handed to him for his signature, he thought on reading it, that it contained, by implication, this assertion, viz., that the Bishop's release from all parochial charge had given him exclusively to the duties of the Diocese; and, inasmuch as he could not acquiesce in such a view, with a proper appreciation of the duties of a professorship in the Seminary, now held by the Diocesan, he felt himself compelled to withhold his name. It is a gratification to him to be able to say, that immediately on discovering his mistake, on carefully reading the letter after its publication in the Churchman, he made an explanation of it to the Bishop, and added his name to those of his clerical brethren. This statement is made, to guard against erroneous impressions, to which the absence of his name might give rise."

Filial Gratitude and Duty.—An alumnus of the General Theological Seminary replies to Bishop Onderdonk's circular, as follows:—

"You will allow me to express the gratitude I cherish for the incomparable advantages enjoyed under the auspices of my "alma mater," and to assure you that it will afford me unfeigned pleasure to comply with your request. How successful an application to the members of my little parish may be, I cannot foretel—but will personally apply to some of its more wealthy individuals."

EXTRACT FROM A LONDON LETTER.

PULPIT ORATORS, DR. BENSON—CROLY—MELVILLE.

I am pretty regular in attendance at the Temple Church, not without great gratification. Dr. Benson is our preacher; a man who is now fairly esteemed a leading candidate for the next vacant see, and worthily. His learning is deep, and his manner of showing it very delightful. There is scarcely a text on which he does not amuse his hearers with the opinions of commentators, and eventually mark out a meaning of his own, which you are willing to recognise as the most clear and consistent. His style is completely argumentative, and though a fine imagination, with great persuasive power, cannot but be conceded him, they are so finely tempered, that they appear (as they should do in the pulpit) merely as collateral aids to his other more fit efforts at conviction by solemn and perfect reason. How great the contrast between him and Croly! The one never preaches extemporaneously, fearful of becoming tedious and diffuse, the other boldly does so continually, and is most wretchedly liable to those charges. Croly can scarcely conceal his *authorship*, even in his highest endeavors at effect. Benson is *always in the pulpit*. You can scarcely wish for any thing more impressive and suitable than his style: his perorations are chaste, and, though independent in tone, still moderate. Those of the other are full of tropes, and a strained expression, which, to say the least, are miserably out of place.

* * * I have heard Melville twice lately. He is the most impassioned and most eloquent speaker I ever heard. Every muscle, every vein seems agitated, in company with his soul. His head partakes a constant vibratory motion; his action is strong and energetic, not persuasive: in fact, the whole tone of his oratory is of that lofty kind which is intended to strike the conscience, not to wheedle the affections. Perhaps the passion of his style is at variance with the severity of our Dr. Benson, but that does not lessen his powers as an orator, and for the effect which he produces on the general mass, it is doubtless trebled by it. He is in constant requisition for charity sermons, and his chapel at Camberwell presents the same scene of jostling and crowding on ordinary occasions which our city churches show when his presence is foreknown. He is, you know, an orthodox Churchman, full of zeal for the Establishment, and aiding with the full influence of his genius the great work now on foot of building additional churches in the different parishes of the metropolis. He never preaches extemporaneously, and is, consequently, never tiringly diffuse. His diction is frequently full of inspiration, his manner strongly argumentative. One phrase I remember. He was speaking of the contrast visible between the poor man and the rich, in matters of religion; the one regarding it as his last hope, the latter seeing in it nothing but a near counsellor of death. "The poor man," says he, "receives the charter of immortality, and finds that he has gained two worlds," and such is his usual style.

Infant Baptism.—We publish to-day the remainder of the article from the Literary and Theological Review on the subject of infant baptism. We have been pleased with the article, not less for the soundness of its principles than from the indication which it gives of a disposition among our Congregational brethren to return to the "old paths." It is singular, that while those without our pale are disposed to restore this sacrament to its former dignity, others within should depreciate it by making the Lord's supper a test for the office of lay delegates to our Convention.

Domestic Missions.—The following from the Home Missionary is a singular and novel argument for domestic missions. It is, however, a solid argument, and ought to have the effect of enlisting in behalf of our Western and South-western missions especially, and in behalf also of our diocesan missions, the same enthusiasm—we use the word in its best sense—which is felt in behalf of missions to China and Persia.

HOME MISSIONS.

In answer to the question—why should we prosecute home missions with so much energy and at such a large expense, when the demands of the foreign missionary cause are so urgent?—the last number of the Home Missionary Magazine assigns the two following reasons:—

1. The great importance of the American people, considered without reference to any other people. The empire of China, according to Gutzlaff, contains 367 millions of people. The population of the United States, according to Mr. Darby, by a ratio of annual increase much less than has marked its progress for the last forty years, will be, in one hundred years from this time, 333 millions, which is only 34 millions less than the present population of China. If it is doubted whether the territory of the United States can sustain such a population, let the reader glance at the following facts in the history of China.

"Chih-le, the province where the court is established, is extremely sandy, and by no means fertile. Its area comprises about 59,700 square miles, and its inhabitants, according to the latest census, 27,990,871 inhabitants!" The area of the State of Illinois is 57,900 square miles, and, with its superior fertility, who will doubt that it may sustain as many inhabitants as Chih-le, in China?

Keang-soo and Ganahwuy, comprising 81,500 square miles, with 72,011,560 inhabitants, are exceedingly fertile, and perhaps the most populous districts of China. Why may not Missouri, with an area of 65,500 square miles, support an equal population in proportion to its territory? And why may not the Mississippi valley, embracing an area of 1,353,145 square miles, support as many inhabitants as China Proper, with an area of 1,298,000 square miles?

But if the population of this country shall increase as rapidly as we have supposed, and be sustained on our soil, and religious influence shall not keep pace with its advancement, then, in one hundred years, the conversion of this nation may be as great a work as is now the conversion of China. To prevent such a result, how tremendous is the responsibility of the present generation! No mind can estimate the importance of furnishing an adequate supply of the means of religious instruction to these States without delay, that they may begin with the beginning and grow with the growth of the nation. Every pastor and every Christian should awake to the claims of so great a cause. Shall these unborn myriads love God, and cultivate the amiable and holy virtues, or shall they be a vast unhumbled people, abandoned of Heaven to blasphemy and licentiousness? Shall the sun shine upon the numberless cities that in the re-

tury will cluster along our lakes and upon our water-courses, and his light be reflected from the spires of temples of the living God; or shall he shed his reluctant rays upon a land wasted and blighted by infidelity and crime, and upon a people whose abominations have cried to heaven till they have been given over to dig with their own hands the grave of their liberties? In a word, shall the future millions of America be saved or lost?

Rev. Mr. Carmichael's Address.—We have been favored with a copy of the address delivered by the Rev. Mr. Carmichael, rector of St. George's Church, Hempstead, at the funeral of the forty-three emigrants whose remains were recovered from the barque Mexico. The occasion was one of awful and memorable interest, and the address, though short, is wholly in unison with the sentiments which it inspired. The following is an extract:—

"To him, then, we trust, the cry of these poor, perishing creatures went up with penitence and faith and power; that it entered into the ear of Him 'who rides upon the stormy wind, and manages the seas,' with acceptance and favor. It is described by those who heard it as the most thrilling and heart-rending imaginable. It did not last—it could not last long. It grew fainter and fainter, till the shades of night cast a mantle over the scene, and then it ceased for ever! The ocean was *alone* in its wail! The night passed on, and yet no other sound was heard; but when the morning came the fearful mystery was revealed! Not a soul was left! out of a hundred and sixteen persons *not one* survived! The sea had done its work of death and wound them in a winding-sheet of ice, some standing here and there, like so many monuments of glittering marble, on the deck, while others were found rolling on the beaten shore! What a scene to behold! what a message to relate! what a narrative to friends! what a warning to us! Truly, we may say with the Psalmist, 'As for man his days are as grass; as a flower of the field so he flourisheth: for the wind passeth over it, and it is gone: and the place thereof shall know it no more.' Psalm ciii. 15, 16.

"Little did we think, my hearers, when we listened to the recital of the late melancholy disaster, that we should so soon be called upon to hear another. Little did we think that it should be our duty, so soon, to sympathize with those who were cast on our own inhospitable shore; little did we think, when we saw such a destruction of life and property, and hope, and listened to the descriptions of suffering, and misery, and wo, which ensued, that we should so soon have our hearts and minds engrossed by a more destructive and appalling disaster; that we should see another gallant vessel, laden with a valuable cargo, forced upon our own shore, and behold not only fifteen or twenty bodies out of eighty who perished; but upward of forty out of about one hundred and sixteen, who had fallen victims to the fury of the waves, and the inclemency of the weather, and who are now about to receive a kind and decent burial at our hands. The vividness of the late catastrophe was just passing away; the horror and emotion which that excited was just subsiding; the public mind was just recovering itself from the suddenness and intensity of that affliction, and now, another and yet another follow in its train, to widen and to deepen its intensity. What a succession of trials! what a cloud of adversities and providences!"

Specimens of Religious Feeling.—Under this head the Editor of the British Magazine gives a selection of advertisements from the London Record. The Record is a Church paper sustained by those who are distinguished chiefly by certain vague sympathies and affinities for the peculiarities of the various religious sects with which the Church is surrounded. We are far from questioning the *reality* of the piety, specimens of which are subjoined, but have only to say, that we should vastly prefer a piety of greater simplicity, and less obtrusiveness. The difference, however, is one of taste rather than principle.

To all who love the Lord Jesus in sincerity, and their neighbor as themselves, a minister of our beloved Zion, who preaches only Jesus Christ and him crucified, appeals for pecuniary aid toward a parsonage, on a living to which he has lately been appointed, the income of which is small, and the parishioners of which are able to contribute very little.

Wanted, immediately, a curate. A knowledge of the truth, personal piety, and devotedness to the work of God, are the qualifications which will be especially sought. As the stipend is *very small*, the curacy will not suit any one to whom emolument is an object, *but a title for holy orders will be given.*

Wanted, immediately, a clergyman of sound piety to take the entire charge of a small parish in an agricultural part of Yorkshire. Stipend £100 per annum, together with an excellent house, garden, stable, coach-house, &c. The curate to be expected to take the furniture, which is of the best quality, nearly new, at the valuation £360. (!)

Wanted, a clergyman, of decided piety and ability, to assist in the duties of an Episcopal chapel, in the west end of London. None need apply who cannot furnish testimonials for soundness of doctrinal views, and holiness of conversation. The congregation attending the chapel consists chiefly of the upper classes of society, amongst whom there are many devoted servants of God. *No ministrations will be acceptable but those in which "Christ is preached" in all the fulness and freeness of his salvation.*

Wanted, as gardener, a respectable man, of *strictly religious* character, who thoroughly understands his business in every department, of forcing, care of *exotics*, &c. As it is a place of confidence, none need apply who cannot give the most unexceptionable references as to character and ability. A member of the Church of England *would be preferred.*

To be let, a neat and comfortable cottage, capable of containing a small family. The house is situated in a village, in one of the midland counties, *where the Gospel is preached. A pious solicitor*, or respectable lawyer's clerk, who has retired from business, and who would be disposed occasionally to assist a magistrate with his counsel and advice, will be greatly preferred. In the prospect of any service of that kind the rent will be fixed proportionably low.

Wanted, by a steady man, aged forty-one, a situation as butler in a decidedly God-fearing family, or as valet to a single gentleman; has no objection to travelling; understands brewing.

Wanted, the first week in August, a lady *of established piety* and experience in tuition, as *head teacher* in the Clergy Daughters' School, at Casterton. She must be well grounded in all the necessary branches of a sound English education, be able to speak French fluently, and to teach drawing. Wanted, also, a younger lady, with the same qualifications, for a junior class.

Wanted, in a clergyman's family, in the country, where a kitchen-maid is kept, a steady conscientious cook, who *thoroughly understands* her business as a good plain cook, baking, and the care of a small dairy. One who would *value religious privileges* is desired; and she must have an unexceptionable character from her last place.

Cook Housekeeper.—Wanted, by a family in one of the midland counties, a woman of godly principle, and who thoroughly understands the work and duties of such a situation.

Wanted, immediately, a curate, (for six months at least,) to take the sole charge of a small church in a market town, in an agricultural district in Cheshire. None need apply who *would not preach the doctrines of free grace in all their rich and experimental fulness, and who would consider an excellent and ready-furnished house, and £50 per annum a sufficient remuneration.*

The Misses Rowe (three sisters) receive a limited number of young ladies under their roof, at Gothic House, Lee Terrace, Blackheath. They propose confining their number to twelve, being solicitous to retain the domestic character in their circle, whilst they would sedulously cultivate those habits of regular study and moral discipline which, from various circumstances, may be found less attainable under the parental roof. It is their first object to inculcate religious principle, and to make every other pursuit subservient to it. They desire to direct their pupils to the diligent and conscientious improvement of every talent committed to them, giving a prominent place to solid intellectual attainment, and not omitting the attention due to exterior deportment. It is hoped *the instructions of an accomplished figure mistress* may afford all the real advantages usually expected from *lessons in dancing*, which is (*on principle*) *excluded from their plan.* The Rev. Joseph Fenn, Blackheath Park; the Rev. Charles Bridges, Old Newton Vicarage, Stowmarket, Suffolk; and James B. Wildman, Esq., Chilham Castle, near Canterbury, have kindly allowed references to be made to them. Terms, one hundred guineas.

A family *who read the "Record"* (!) are desirous to recommend to other families a poor woman with seven children, who takes in washing, but who has not enough to support her family.

"It is hard," says the Editor of the British Magazine, "to describe the mixture of feeling with which these advertisements must be read. Feelings, indeed, too strong perhaps to be justified, will make their appearance. Disgust, contempt, and almost loathing, overpower the first impulse to laugh at the comic absurdity of the thing. Look at the saintly persons who wish for a cook who will value religious privileges, but who must *thoroughly understand cooking!* Look at the person who is resolved to have the doctrine of free grace in all its rich and experimental fulness preached, but is as fully resolved not to pay more than twenty-five pounds per six months for this precious teaching! Look at the good ladies, whose principles will not let them have a *dancing* mistress in their school, but strongly recommend a *figure mistress!* They probably, poor people, are forced into these absurdities by the absurdities of others. But what is to be said of this union of the love of gain and the pretended love of godliness,—this mixing up a taste for *religious* privileges with a taste for good eating,—this earnest desire to have the most spiritual doctrine taught, and the firm resolution to get it as cheap as possible? Do persons who so shamelessly put these things forward, who are so careless about their own characters and doings, do they never remember that their fearful advertisements must get often into the hands of scoffers, and be made a handle for turning into contempt every thing and every body connected with religion?"

A Historical View of the Council of Nice, with a translation of Documents. By the Rev. Isaac Boyle, A. M., Boston. Published for the proprietors, by James B. Dow, bookseller.

Mr. Boyle has performed a very acceptable service to the Church by the present valuable compilation. It is a pamphlet of sixty octavo pages, and is intended as an accompaniment to Cruse's translation of Eusebius. The historical sketch of Mr. Boyle is marked by a close adherence to the original authorities, while the letters and other documents which he publishes, serve to give the reader a better idea than he could otherwise have of the rise and progress of a heresy, from the first insignificant for the number of its adherents, and remarkable for the speciousness of its errors. The following is an extract from one of the letters of Constantine, written after the adjournment of the Council:—

May the Divine Majesty pardon the many and grievous expressions concerning our blessed Saviour, and our hope and life, which were indecorously and blasphemously uttered by some, who declared opinions contrary to the divine Scriptures, and our holy faith, and professed to believe them. When, therefore, more than three hundred bishops, not less to be admired for their modesty than for their talents and intelligence, confirmed one and the same faith, which is derived from the truths of the divine law accurately investigated, Arius alone, who first sowed this evil among you, and afterward among others also, with impious design, was found to be overcome by diabolical art and influence. Let us receive, therefore, that doctrine which was delivered by the Almighty. Let us return to our beloved brethren, from whom this shameless minister of Satan had separated us. Let us return to the common body and to our own members, with all diligence, since it is due to your prudence and understanding, to your faith and holiness, that the error of this man, who is evidently an enemy of the truth, being demonstrated, you return to divine grace. For what was approved by three hundred bishops can only be considered the pleasure of God, especially as the Holy Spirit, dwelling in the minds of so many and such worthy men, has clearly shown the Divine will. Wherefore, let no one hesitate, let no one delay; but let all return with alacrity to the path of truth, that when, with all convenient speed, I shall visit you, I may offer with you due thanks to the Searcher of all hearts, that having made known to you the unadulterated faith, he has restored to you that mutual charity which was so much to be desired.

Rev. Calvin Colton.—We beg to direct attention to the notice in another column of the services to be commenced on Sunday next at the lecture-room of the Lyceum in Broadway, near Prince-street. The services are to be conducted by the Rev. Calvin Colton, with the approbation of the Bishop, and the acquiescence of the contiguous clergy. The reputation which Mr. Colton has established as an author, and the good service which he has already rendered the Church by his "Reasons for Episcopacy," incline us to wish that he may be better known to Episcopalians as a preacher; and we have therefore been gratified at the announcement of his consent to preach regularly at the time and place above mentioned. We trust that Mr. Colton will be so far encouraged in his labors, that we shall soon be able to congratulate the Church on the addition of a new parish to the number already organized, and in this hope we heartily bid him God speed!

Bishop Onderdonk requests the favor of being early informed what churches in the Diocese are expected to be ready for consecration the ensuing season, and at what times respectively it is supposed they will be finished; also, what deacons expect to offer themselves for Priests' Orders.

To Correspondents.—We have received a communication from William L. Stone, Esq., respecting a new edition, with further particulars, &c., of the story of Maria Monk. We have declined the insertion of the article; but as we find that some of our exchange papers of the highest respectability are still inclined to sustain the credit of this infamous narrative, we deem it proper to state that we are actuated by no such motive in declining the proffered article, but by reasons of an opposite character. In the first place, we have no reason to think that any of our readers place the least faith in the statements, the falsehood of which Mr. Stone has so fully exposed, and we should therefore have no object in an exposure of the subject which could serve as a compensation for its loathsome offensiveness. In the next place, the article referred to necessarily implicates by name the character and conduct of some who, in the event of its publication in our paper, might claim in equity the right of vindication through the same medium: and thus favors might be showered on us which we have no particular solicitude to obtain. It is on such grounds that we decline the article.

"Many Alumni" in our next.

FIFTH ANNUAL REPORT OF THE EDUCATION AND MISSIONARY SOCIETY.

The Board of Managers of the Education and Missionary Society of this Diocese beg leave to present their fifth annual report.

It will be seen, by the Treasurer's statement, that the Education branch is in a comparatively flourishing condition. Forty-two young men, of whom nineteen are in the General Theological Seminary, have been assisted by the Society during the past year, and the funds appropriated to this department are not at present deficient. It will gratify the members of the Society to learn this fact, for they well know that the great Head of the Church gives a peculiar blessing to a ministry, which adds to the indispensable qualifications of piety and devotion a good measure of general and theological learning. As the intelligence of the laity increases, the call for well-educated clergymen will become more urgent, and every true friend of the Church will exert himself to meet it. More than this: so far from waiting until there is a demand made by the laity for greater learning on the part of the clergy, it is incumbent upon the Church to send forth men duly qualified to *take the lead* in the whole matter of education. The clergyman ought to be prepared by his previous course of study, to be an adviser and a counsellor of every parent who wishes to educate a child, and of all those in the neighborhood who would establish or improve the schools and seminaries of learning within the bounds of the parish. He should be a fit companion for all the pious and intelligent laymen in the circle of his parochial duties. It was a gracious promise of old time, "I will give you pastors according to my heart, which shall feed you with knowledge and understanding." Jer. iii. 15. He who is acquainted with this Diocese will acknowledge the great importance of these suggestions, if we would build up our Church, gather into her fold the wandering sheep, and promote the salvation of souls. So far, therefore, from resting satisfied with the present state of the education branch of this Society, there are strong reasons why renewed and additional efforts should be made in its behalf.

But the Board will not now press this subject, because it becomes their painful duty to beg the earnest and solemn attention of those who take an interest in our concerns, to the state of the missionary branch.

It was hoped and predicted at the organization of our Society in its present form, that many years would not elapse without witnessing abundant fruits of the missionary work in this Diocese. We have, indeed, reason to rejoice that so much has been accomplished. How much we may be convinced, by only asking what would be the state of our communion at this time, if the sixty-two missionaries now employed, and those heretofore assisted, had never been sent forth through the means committed to our management; and if the parishes that have been aided, and can now by God's blessing not only sustain themselves but help others, had never received this fostering care. Much of what is encouraging and heart-cheering in the Diocese may be traced back, directly or indirectly, to the assistance received from this institution. But the fact that so much has been done, while it is in itself gratifying, increases our regret that no more has been accomplished. The present work has been that of a *few* individuals and of the small donations of not half the parishes. We would ground the appeal we desire to make upon this consideration: if the labors, donations, and prayers of a few individuals, and a small number of parishes, have been thus blessed, what will be the result, when not one individual of our Church, and no parish, shall fail to contribute a full proportion of prayers, labor, and means? The Board cannot refrain from calling upon all to do so. There ought to be an Episcopal church with its pastor in *every* town and *every* village of this State. There is wealth enough to be spared by Episcopalians to accomplish this. Would to God there were zeal enough! There ought to be each year a double amount of funds contributed to the objects of the Society. Instead of this, the receipts since the last report have actually diminished more than three thousand dollars, and we are indebted to the Treasurer and the missionaries a sum exceeding that amount.

Unless the Treasurer shall himself, as he has often done, advance the amount of the deficiency, (and justice forbids our expecting or receiving this additional favor from one to whom the Society is already under so many obligations,) more than twenty of our missionaries will, before the cold weather sets in, be destitute of that pittance on which, small and insufficient as it is, they absolutely depend for a part of the food and clothing of themselves and families.

But the individual privations of the missionaries are as nothing compared with the spiritual evils inflicted on the Church. Why is it that so many of the parishes of this Diocese are vacant? Because a competent support is not provided for a clergyman. Why is it that many worthy and faithful clergymen are compelled, so frequently, to change their residence? Because they are unwilling to remain in situations, where they are forced, by their necessities, to contract debts which they see no means of meeting. We appeal to the faithful missionaries for the truth of the foregoing statements. We ask the laymen from the interior of the Diocese whether they do not know it to be so? Since it is so, the Board do now make a direct and solemn address to all those who have contributed by their negligence or want of zeal to this state of things. If the clergy are to blame; if they neglect to make the collections required by the canon, and to address their people earnestly, in public and in private, on the subject, then we do most urgently call upon them to arouse themselves to vigorous and persevering efforts in the missionary field. If there is a single layman—one in the whole Diocese—who does nothing, who gives nothing, who says nothing, who never prays, to promote the objects of this Society, upon that person we are constrained to call. All, every one, every man, every woman, every young person who can understand us, is exhorted to feel and act as if there were something, in this respect, for each one to do. If there is a parish vacant in the vicinity of another parish that is blessed with a pastor, let the parish that is supplied consider it a duty to assist in providing the means to support a clergyman for the one that is destitute. If there is a wealthy layman in any parish who knows that his clergyman is about to resign because he is obliged to do so by pecuniary wants, let him, out of his abundance, come forward and supply the deficiency; or if he cannot do the whole himself, let him give his time and influence, for a few hours, to this object, among his friends; and by this means retain the faithful pastor who is breaking to him and his family the bread of life, and presenting to them the cup of salvation. "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. vi. 6. If the layman who has wealth or influence refuse to obey this divine command, let him beware lest he find the house of God in which he is accustomed to worship desolate, the table of the Lord deserted, and he himself on his death-bed desire in vain the presence, and ask in vain the prayers and the consolation, of one who would fain have continued to be his spiritual guide, and would have committed his soul, in the name of the Saviour, "unto God's gracious mercy and protection."

If every member of the Church would, according as God has blessed him, follow the excellent example of the individual, (he letteth not his left hand know what his right hand doeth, he desires not and needs not our praise,) who, during the past year, has made to the missionary objects of this Diocese the munificent donation of five thousand dollars: if every member of the Church would second by daily prayers, by labors, and by donations, the few who now give themselves to this work, the destitute and desert places of the Church would soon be made to blossom and rejoice.

The Board cannot conclude this report without offering a tribute, feeble and unworthy of his merits as it must be, to the memory of him who was, for many years, by way of eminence, *the missionary of this Diocese*, the Rev. Daniel Nash. In a good old age he ceased to be mortal during the past year. It is believed that for more than thirty years he was devoted with all his might to the missionary work in the south-western counties. How must it have rejoiced his heart, before he passed into the regions of eternal rest, to behold the numerous churches planted by his hands, and watered by his tears, his labors, and his prayers, to which Christ had given a great increase. He looked forth from his humble retreat with emotions such as few could have a right to indulge, over a beautiful and fertile valley, on almost every inhabited spot of which he had been permitted and enabled to leave the impress of his industry and unconquerable zeal in his Master's service. Who among his fellow missionaries, and all his brethren in the ministry, might not desire, on drawing near to the end of his earthly pilgrimage, to say with equal confidence, "I have fought a good fight; I have kept the faith; I have finished my course; I am now ready to be offered?" To all of us, he being dead, yet speaketh. But to the clergy, and especially the missionaries, his name should be peculiarly dear, and the influence of his example, in no common degree, effective. The Board, while recurring to the memory of this "father missionary," (for so we loved affectionately to designate him,) would reiterate the call upon all the members of the Church to promote that work which Daniel Nash, ——— Phelps, and Philander Chase so early commenced in this State. One of these pioneer missionaries,—his eye is not dim, nor is his natural force abated,—has been raised to the highest order of the ministry, and is now, with all the ardor of his first love, vigorously prosecuting the enterprise in which his youth delighted, among our scattered brethren in the Diocese of Illinois. The two who have been called to their reward have transmitted to us their portion of labor in the vineyard of God. We would receive it from them with the awe and the sense of responsibility suitable to so noble an inheritance, and we would not leave it to those who shall come after us without having contributed our portion to advance it toward its great and glorious result. We would be incited to do this by the promise which has so often revived us when we were disheartened, "The Lord will comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isaiah li. 3.

STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

January 16, 1837. The certificate required by the canon to be transmitted to the Bishop was granted and signed in favor of the following persons applying to be admitted candidates for orders, viz. William Hall, Jr., Thomas J. Ruger, William S. Bartlett, Frederick W. Pollard, Caleb Clapp, and Samuel M. Haskins.

January 23. The certificate required by the canon was this day granted and signed in favor of Servilius Stocking and Josiah Perry, applying to be admitted candidates for orders. Attest,

Henry Anthon, *Secretary.*

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Second Sunday in Lent, February 19, Ascension Church.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

NOTICES.

Divine service may be expected on Sunday next, the 12th instant, morning and evening, at the lecture-room of the Lyceum of Natural History in Broadway, near Prince-street. The services are to be continued regularly on every Sunday, and to commence at the usual hours, viz., half-past 10 o'clock in the morning, and 7 o'clock in the evening.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York," will be held in the basement of Christ Church, on Thursday evening, the 16th instant, at seven o'clock.

The members of the *Society* are invited to attend.

By order of the Board,

Charles W. Carmer, *Rec. Sec.*

New York, February, 1837.

Notice is hereby given, that Mr. John W. Jones, of Louisville, Kentucky, is duly appointed agent for the Churchman in that city and parts adjacent.

The Southern district of the United States are hereby informed that Mr. A. E. Miller, of Charleston South Carolina, is duly appointed Agent of "The Churchman," to whom all subscriptions from the above section may be addressed.

CITY MISSION.

On Sunday evening next, February the 12th, 1837, a sermon will be preached in the Church of the Holy Evangelists, (by the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of this Diocese,) and a collection made in behalf of the Sunday school connected with that station.

N. B. Service to commence at 7 o'clock.

On Tuesday evening, February 14, 1837, at 7 o'clock, in the Mission Church of the Holy Evangelists, there will be an exhibition of the daily infant school. The attendance of all who are friendly to the institution is respectfully solicited.

N. B. A collection will be made in behalf of the funds of the school at the close of the exercises.

Calendar.

FEBRUARY.

12 First Sunday in Lent.
15. }
17. } Ember-Days.
18. }
19. Second Sunday in Lent.
24. St. Matthias the Apostle.
26. Third Sunday in Lent.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 25th Jan., ultimo.

From sundry individuals in redemption of their pledges given in St. Thomas' Church, on the 8th Jan., 1837, 82 00—Missionary Association of St. Michael's Church, Charleston, S. C., 375 00, of which sum fifty dollars have been transmitted to the Treasurer of the Bishop White Prayer-book Society in Philadelphia, and one-fourth of the residue paid over to the Treasurer of the Foreign Committee, Henry Cary, Esq., 243 75—Litchfield County Missionary Association, Connecticut, per their Treasurer, Charles Spencer, Esq., 65 66—Grace Church Missionary Association, Providence, Rhode Island, by the hands of Gideon Garnett, Esq., 150 00, of which one dollar has been paid for the Spirit of Missions, 149 00—Messrs. Depeyster, Martin, Carvill, Stoutenburgh, and Ludlum, in redemption of their pledges given in St. Bartholomew's Church, on Sunday morning 15th Jan., 1837, 22 00—Three months' offerings of the church, from St. John's Church, Bridgeport, Connecticut, for general purposes, per Charles Foote, Esq., 74 03—Collection in Trinity Church, Princeton, N. J., on Sunday morning, 29th January, 1837, after sermon by the Rev. Mr. Dorr, 60 00—Collection in St. Michael's Church, Trenton, New Jersey, on Sunday afternoon, 29th January, 1837, after sermon by Rev. Mr. Dorr, 52 00—Sunday offerings of two children for domestic missions, per Swords, Stanford & Co., $2 00—Rev. Edward Neufville, rector of Christ Church, Savannah, Georgia, being the amount of the annual collection in aid of the funds of the Committee for domestic missions, after a sermon in behalf of the same on the first Sunday after Epiphany, 1837, in that church, 163 92—W. H. Murray, Baltimore, Maryland, by hands of Henry Cary, Esq., Treasurer of the Foreign Committee, dividends on Union Bank stock, a bequest of the late Mrs. Ann Neilson, per her executor, Washington Van Bibber, Esq., 30 00—From the same gentleman, and through the same hands, from Christ Church, Baltimore, per Rev. Dr. Johns, 275 57—From the same gentleman, a donation from a lady of Prince George county, for Illinois, 5 00, and for Green Bay, 5 00, $10 00—A teacher and the scholars of her class, in St. Paul's Church, Tompkinsville, N. Y., for domestic missions, 1 25—Members of Trinity Church, Monroe, Michigan, being the amount of monthly offerings for missionary purposes, collected since the visit of Mr. Dorr in August last, per Allen Rabineau, jun., 53 61—Offerings of Trinity Church, Columbia, South Carolina, for quarter ending first Sunday in January, 1837, per the rector, the Rev. Peter I. Shand, viz. for domestic missions generally, 46 00; for Key West, 14 00; for Bishop Kemper's mission, 5 00, and for Michigan, 5 00, $70 00—Mrs. M. Baldwin, Perryville, Madison county, N. Y., through the Rev. Dr. Rudd, 6 00—E. W. S., of St. Luke's Church, Rochester, N. Y., per Thomas H. Rochester, Esq., for domestic missions, 1 62.

The following receipts are through the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, viz.—

From P., through the Rev. T. G. Allen, for Bishop Kemper, to be used as he thinks best, 10 00—Rev. T. G. Allen, being a donation sent through him, to aid in commencing a church at Rock River, Winnebago county, Illinois, 20 00—Sunday school of St. Stephen's Church, Philadelphia, being the third payment for the education of *James Montgomery*, an Indian boy at the Green Bay mission school, 30 00—Family offering, from a member of St. Andrew's Church, West Vincent, Chester county, Pennsylvania, for general purposes, per the Rev. Mr. Mintzer, 3 12—Missionary Association of St. James' Church, Philadelphia, for Bishop Otey, Tennessee, to be used at his discretion, per William H. Calhoun, Treasurer, 30 00—From the Parish Association of Trinity Church, Philadelphia, for domestic missions, per Samuel F. Watson, Treasurer, 35 00—Collection in St. Andrew's Church, Philadelphia, after a sermon by the Secretary and General Agent, the Rev. Mr. Dorr, 221 00—Juvenile Missionary Society of the Female Sunday school of Trinity Church, Philadelphia, for Green Bay, 25 00—Penny a week contribution of St. Stephen's Church, Wilkesbarre, Pennsylvania, for year 1836, for general purposes, per the Rev. James May, 62 00—A member of Millwood Parish, Virginia, for general purposes, per the Rev. H. Stringfellow, 50 00—Teachers and scholars of the Sunday school of St. James' Church, Philadelphia, to be placed in the hands of Bishop Kemper for the benefit of Sunday schools in either of his dioceses, per Miss Charlotte Homman, 40 25—Collected in the family missionary box in Frederickton, Maryland, for 1836, for domestic purposes, 25 00—Collection in St. Stephen's Church, Philadelphia, on Sunday afternoon, 18th December, 1836, after a sermon by the Secretary and General Agent, per William Kirkham, Esq., 156 00—Total from Pennsylvania, 744 87.

Total, $2106 23.

Feb. 8, 1837. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

From G. P. Devereux, Esq., of Palmyra, N. Y., for general purposes, $20 00.

By the hands of James Swords, Esq., from the missionary Association of St. Michael's Church, Charleston, South Carolina, 81 25.

By the hands of W. H. Murray, Esq., Receiving Agent for Maryland, received by him from St. Paul's Church, Baltimore, Maryland, per Rev. Dr. Wyatt, 20 00—Dividend on Union Bank stock, a bequest of the late Mrs. Ann Neilson, per her executor, Washington Van Bibber, Esq., 30 00—From Christ Church, Baltimore, through the Rev. Dr. Johns, China mission, 143 66—Mission to Cape Palmas, Africa, 18 80—Greek mission and schools, 146 97—Also from the same gentleman, to be handed over to the Treasurer of the Domestic Committee 316 57.

By the hands of W. H. Townsend, Esq., from the Rev. U. M. Wheeler, of Society Hill, Darlington District, S. C., for the mission to Cape Palmas, Africa, 5 00.

By the hands of Charles Spencer, Esq., from the Missionary Association of Litchfield county, Connecticut, 65 66.

By the hands of M. T. L. Wing, Esq., weekly offerings of Harcourt Parish, Gambier, Ohio, for China mission, 0 26; Africa, 1 64; Greek, 1 05; school at Syra, 1 16; general purposes, 5 87, $9 97—Franklin Mills, for general purposes, 2 00—Maryann Bronson, Boston, Ohio, annual subscription, 3 00—St. Paul's Church, Chilicothe, Christmas offerings of children for the Greek mission, 10 00—St. Peter's Church, Delaware, Ohio, Greek mission, 0 22; general purposes, 2 10, $2 32—St. Philip's, Circleville, Ohio, 5 09.

Total, 563 72.

Feb. 7, 1837. Henry Cary, *Treasurer.*

FIRST MISSION STATION.

The subscriber gratefully acknowledges the receipt of $5 00 for the poor from Mrs. J. D. Beers, through Mrs. P. G. Arcularius—$5 00 for the poor from a young lady of St. John's Chapel—and 5 00 from a lady of the Church of the Ascension, for the daily infant school, by the Agent of the Protestant Episcopal Press.

Alexander Frazer, 341 Pearl-street.

Feb. 6, 1837.

P. S. Any donations of money or clothing for the relief of the poor, or for the daily infant and Sunday schools connected with that station, left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

THIRD STATION.

The subscriber has the pleasure to acknowledge the following donations for the relief of the poor in his station since his last receipts:—

From J. S. R., $5 00—A lady of the Church of the Ascension, 5 00—Sunday offerings of two children, 2 00—A lady, 10 00—A lady of Grace Church, 20 00—Mrs. C. Talbot, $10 00 and a bundle of clothing—Samuel Hoffman, 2 00 and a bundle of clothing—A gentleman, 10 00—A few parcels from James Barrow—A lady, 1 00—William Bard, Esq. 10 00—Mrs. Isaac Lawrence, 10 00—C. J. Aldis, 10 00—Received through the post office, 5 00—John P. Stagg & Co., 20

E. B. Kellogg, Missionary,

New York, Feb. 6, 1837. 401 Hudson-street.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—

From Mrs. J. Winthrop, two bundles of clothing—Mrs. Isaac Lawrence, $10 00—J. J. Stuart, Esq., a bundle of clothing.

By Swords, Stanford & Co., from J. S. R., 5 00—Two friends of the poor, 3 00.

By the Protestant Episcopal Press, from a lady of Grace Church, 20 00.

Lot Jones, 192 Allen-street.

February 7, 1837.

P. S. There has never been a time when cases of greater distress have come to the knowledge of the missionary than within a few weeks. While he expresses his gratitude to the benevolent friends of the poor for the aid that has already been placed at his disposal, he would earnestly solicit a continuance of their favors. Donations for this purpose may be left at the Protestant Episcopal Press, 28 Ann-street, with Swords, Stanford & Co., 152 Broadway, or at his residence, 192 Allen-street. L. J.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, in behalf of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of fifty-seven dollars and seventy-two cents, being the amount of a collection made in St. Stephen's Church, New York, on Sunday last, after a sermon by the Special Agent.

W. Staunton,

Feb. 6, 1837. *Special Agent of Gen. Prot. E. S. S. U.*

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.—

1837.

Jan. 30. By the hands of the Rev. L. P. Bayard, from Jacob Lorillard, $5 00.

Feb. 2. From cash, 5 00 and 2 00, $7 00.

Feb. 3. From Samuel Ward, 20 00—Benjamin Loder, to constitute himself a life member, by the hands of Mr. Yarrington, 10 00.

Feb. 7. From a friend to the Society, by the hands of Mr. Gracie, 4 00—One subscriber, by do., 1 00.

Total, $47 00.

Thomas Browning, *Treasurer,*
77 Maiden-lane.

N. B. Just published, and to be had at the Depository, 28 Ann street, the Church Catechism in the German language.

PRESS DEPOSITORY,

28 Ann-street.

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending February 9th, from the following persons, viz.

Robert Graffin—Warren Hoyt—John W. Jones—V. Harrington—Rev. E. Punderson—Rev. E. Huntington, *with remit.*—James F. S. Heald—Rev. C. Chase—Rev. G. S. Coit—Charles Harvey.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Benjamin Hutchins, *with remit.*—P. H. Greenleaf—Rev S. Smith—Postmaster, Baltimore—Rev. James S. Covill—Postmaster, Chilicothe—Postmaster, Unadilla—B. R. Peck, *with remit.*

NOTICE TO TEACHERS.

To let the male department of St. Luke's schools. None need apply but those who can give security for the rent, and furnish the best testimonials as to qualifications, &c. Apply to John R. Satterlee, at the Greenwich Bank, or of Henry I. Seaman, 124 Pearl street.

For the Churchman.

My Natal Day.

My natal day! my natal day!
  Why throbs my heart so now?
What is it tears my thoughts away?
  What is it shades my brow?
'Tis the golden light of the rising dawn,
'Tis the bright return of my natal morn.

Oh! swiftly have fled the hours since first
  Was heard my infant cry—
Swift as a dream the days have pass'd
  Of youthful revelry:—
And time, resistless as a flood,
Is bearing me on to the throne of God.

My natal day! my natal day!
  Why thrills my heart the sound?
Alas! what scenes have pass'd away
  Since thy last annual round,—
Friends, joys, and hopes have flitted by,
And taught that earth is vanity.

Earth's friendships are but broken reeds—
  Professions are but breath—
The trusting heart full often bleeds—
  Hopes cherish'd, sunk in death—
Ere moons have told their annual round
How sadly true have these been found!

My natal day! my natal day!—
  Strike louder, bolder still!
That sound shall bear my thoughts away
  Till every chord shall thrill
With higher, holier, purer joy,
Than e'er enraptured bards employ.

My hopes shall now forget to rest
  On aught beneath the sky—
They fix on God—and oft are blest
  With rapture, rising high.—
Then swiftly roll, ye ling'ring years,
I long to leave this vale of tears.

My natal day! my natal day!
  As swiftly speed ye on,
One little, little moment stay:
  What! now already gone?
Then tell the years before you past
I mourn not they have fled so fast.

Enthrall'd by clay—bow'd down by sin,
  My soul an exile sighs.—
Speed then, ye years, I would begin
  A life beyond the skies.
My thirsting spirit longs to be,
Fill'd with thy bliss—eternity!

My natal day!—the first I knew,
  Beheld me born in sin;
Oh! may the last, when passing, view
  My soul, all pure within,
That, clothed in righteousness divine,
I may with Christ in glory shine.

Gulielmus.

New York, January 18, 1837.

From the Church Advocate.

HISTORY OF THE BOOK OF COMMON PRAYER.

In giving an account of the Common Prayer-book, it will be more correct to describe it as a work compiled from the services of the Church of Rome, or rather as a translation of such portions of them as were free from all objection, than as an original composition. The use of prayers in a language unintelligible to the mass of the congregation is an evil so obvious, that whenever men begin to judge for themselves, they must necessarily reject it: and the first step which was taken by the Church of England, is, I believe, now generally adopted in that of Rome; I mean a translation of those portions of the service which are most frequently used. The book denominated the King's Primer, was, I believe, first published by authority early in the spring of 1546. The object of its translation was to furnish the unlearned with such parts of the Church service as were most required, as well as to supply them with the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue. This book was republished in the reigns of Edward and Elizabeth.

It contains the litany, varying but little from our present form, excepting that there are certain petitions requesting "the prayers of angels, saints, and martyrs;" and "to be delivered from the tyranny of" the Church of Rome. The former of which was omitted in the Prayer-book of Edward the Sixth, and both in that of Elizabeth. In the dirge, or service for the dead, all the Primers contain prayers for departed souls, which is the more extraordinary with regard to that published during the reign of Elizabeth, since this point had been altered in the second Common Prayer of Edward VI., 1552, and was never again introduced into the service of our Church.

March 8, 1548. The second step in framing a new Service Book, referred to that particular in which the Church of Rome had introduced the greatest corruptions. When it was ordained by act that the use of the sacrament of the Lord's supper in both kinds should be restored to the people, a short formulary was drawn up for this purpose, to be used at the end of the Latin mass; in which the priest, having himself partaken during the previous ceremony, was directed subsequently to administer to the rest of the congregation both the bread and wine. The service is, from this circumstance, much shorter than that which formed part of the Common Prayer in 1549, but most of the prayers and exhortations are the same; both these contain one direction with regard to confession, which marks the temper in which they were drawn up. The people, when exhorted, as at present, to come to some minister of God's word, and open their grief to him, in case they find their consciences troubled, are urged to use mutual charity toward those whose opinions differ from their own as to private confession; that neither they who open their sins to the priest should be offended at others who are satisfied with their own humble confession to God, nor these latter exhibit less forbearance toward such as seek for further satisfaction from auricular confession.

May 4, 1549. But when the principles of general reformation were more fully acted upon, the whole service was put forth in English, and all men were thus enabled to join in the very words used by the minister of the church.

The execution, however, of this work was far from being as complete as its first appearance might induce us to suppose. The original Common Prayer-book is, in all outward appearance, nearly the same as that which we now use, though its pages retain many of the particulars in which we differ from the Church of Rome. In the funeral service there are prayers for the dead. The custom of anointing with oil is retained in the office of baptism, and in that for the visitation of the sick, in case the patient requested it. The outward sign of the cross was still retained in several of the services where it is now omitted; so that, on the whole, this book forms a connecting link between the Missal and the Prayer-book.

It is impossible not to remark the prudence with which this book is drawn up. Almost the whole of it was taken from different Roman Catholic services, particularly those after the use of Salisbury, which were then generally adopted in the south of England; and the principle on which the compilers proceeded in the work, was to alter as little as possible what had been familiar to the people. Thus the litany is nearly the same as that in the Salisbury Hours, excepting that one hundred and sixteen addresses to the apostles, the virgin, and different saints, are left out: it only differs from that published by Henry VIII. in the Primer, by three addresses of the same nature, which are there retained; and varies from our own in one petition only. "The collects, epistles, and gospels are almost entirely the same, and several ceremonies were retained which have been since discarded."

November 1549. In the latter part of this year, a meeting of divines (probably the same as had been engaged in compiling the Common Prayer) took place for the purpose of framing an ordination service, which was published in March of the next year; and, after some trifling alterations, adopted into the Prayer-book, upon the review of it, which took place in 1552. It corresponds very nearly with that now in use, excepting that some of the portions of Scripture which are read are different, and the oath of supremacy has been changed. Its several parts are taken from that in use in the Church of Rome, with the omission of certain ceremonious observances, and the insertions of most of the questions proposed to the candidates.

1552. When a few years had enabled the Christian community to examine the new Common Prayer-book, and some persons were hardly satisfied with many of the ceremonies which were still retained in the offices, it was determined to make a general review of the whole under the direction of Cranmer, with the assistance of other divines, the same probably as had originally compiled it. While this was in progress, two learned foreigners, who were then in England, were consulted on the subject, and their influences seem to have coincided with, or to have influenced, the decision of the English bishop; for most of the points objected to by Bucer were subsequently amended, and the sentiments of Peter Martyr appear to have been very similar to those of Bucer.

This Prayer-book, in fact, differs very little from the one now in use, excepting that at the end of the morning and evening service the prayers for the king and royal family were wanting, and that the other prayers were then placed at the end of them, and probably not read unless that was used. The occasional prayers, too, as well as the thanksgivings, were wanting; those for rain and fair weather occurred at the end of the communion service.

1560. On the re-establishment of Protestantism by Queen Elizabeth, one of her first cares was to review the Common Prayer-book. The question which was agitated between those whom she nominated to the task, was, whether the first or second book of Edward VI. should be adopted. Her own inclination would probably have guided her to prefer the former, since it retained many ceremonies of which she was particularly fond; but, upon examination, the second of Edward VI. was adopted, and a few alterations were made in it.

1604. During the reign of James I., in consequence of some discussion at the conference at Hampton Court, another review of the Common Prayer was instituted, and a few changes introduced with much judgment; but it must not be forgotten that they possessed no legal authority, inasmuch as they were only sanctioned by the royal proclamation under which they were published.

Laud is generally accused of having made considerable alterations in the Common Prayer, for which he had no sufficient authority; and doubtless there are many words changed in the edition of 1638, as compared with that of 1622. If this had not been brought forward among ten thousand charges equally frivolous as props of treason, we might be induced to reprobate such unwarranted proceedings as they deserved: but there is little evidence that Laud was the author of the alterations, and he expressly denies it in his own version of his defence.

1661. Upon the fruitless termination of the Savoy Conference, it was determined that the alteration of the Common Prayer should be submitted to the Convocation which was then sitting, and a king's letter, giving them authority to proceed to this work, was read in the Upper House of Convocation on November 21. This Convocation had been previously employed in framing new services for the 29th of May and the 30th of January, and had prepared a form of baptism for those of riper years, the necessity of which had been created by the neglect into which that sacrament had frequently fallen during the usurpation; but when the inutility of the Conference had become apparent, several of the bishops had probably so prepared things, during the vacation, that the work went rapidly on when it was brought on in the autumn. Within two days after the king's letter was read, a portion of the revised Prayer-book was transmitted to the lower house, and the whole put into their hands on November 27. The several offices were subsequently examined, and a form of prayer to be used at sea introduced; but the whole was finished and subscribed on December 20.

There were, it appears, some small alterations made in the Prayer-book in Parliament, (1662,) while the act of uniformity was passing, which were referred by both Houses, March 5, to a committee of three bishops. August 24. And when this act came in force, the Common Prayer-book, as it now stands, became part of the law of the land, and has been uniformly used in the Church of England ever since.

In speaking of a work of this sort, the excellency of which is acknowledged by all parties, it must be superfluous to enter into any commendation, however well deserved. If there be persons who may doubt of the propriety of the expression with which it was originally ushered into the world, as being "set forth by the aid of the Holy Ghost;" yet all members of our Church may thank God, that among the many other national blessings bestowed upon us, we possess a liturgy, probably the most pure and apostolical which exists. The only question which admits of any doubt is, whether some reasonable objection to it may not still be obviated? Whether some verbal alterations may not be made with advantage, and a further amalgamation take place in the three services which are now generally used together in the morning, by which an unnecessary repetition of the same or similar petitions might be avoided?

Although the service generally used at the consecration of churches is possessed of actual authority, yet, as there exists a form sanctioned by custom, it can hardly be passed over without some brief notice. Churches have been dedicated to the service of God from the earliest periods, and since the time of Constantine (325) some form of consecration has been used for this purpose. The custom prevailed among our Saxon forefathers, and was continued by the Church of Rome to the Reformation. At that period of our history, unfortunately more churches were destroyed than built. Bishop Andrews, who died in 1626, had drawn up a form in English, taken chiefly, I believe, from the office of the Church of Rome, and this form was approved and followed (though possibly not without some alterations) by Laud and some other bishops, 1630. It had been the intention of the Archbishop to have prepared a service for this purpose in the Convention of 1640, but the circumstances which attended that assembly had prevented the accomplishment of this object. The subject was again taken under consideration in the Convocation of 1661, and the preparation of a form committed to the care of Bishop Cousins; and when presented to the house, it was referred to a committee of four bishops for revision; but nothing seems ultimately to have been done about it. In 1634 Bishop Sparrow published that of Bishop Andrews. In the year 1712 a form of consecrating churches, chapels, and churchyards, or places of burial, was sent down from the bishops to the Lower House of Convocation on the 2d day of April, and was altered by the committee of the whole house; which form, as it did not receive the royal assent, was not enjoined to be observed, but is now generally used. It is printed in Burns, but every bishop is at liberty to adopt a form according to his own judgment, and bishops do frequently make slight alterations, but the service is virtually that of Bishop Andrews.

There are at the end of the Prayer-book four services, which, properly speaking, form no part of the book itself. They consist of forms of prayer for

1. The 5th of November, the Gunpowder Treason.
2. The 30th of January, the Martyrdom of Charles I.
3. The 9th of May, the Restoration.
4. The King's Accession.

The three first of these days are, by act of Parliament, ordered to be kept holy, but no service is specified as being appointed for them. The authority by which they are here introduced, is merely an order from the king in council, repeated at the beginning of every reign.—*From Short's History of the Church of England*, vol. ii. p. 305.

From the Episcopal Recorder.

METHODISTS AND EPISCOPALIANS.

Mr. Editor,—I understand that there has recently appeared in the official paper of the Methodist Society, published in New York, an article purporting to contain "twenty-three reasons why Methodists should not join the Protestant Episcopal Church." Not having had an opportunity of reading them myself, I can form no opinion of their cogency; but it reminds me that I am in possession of a few reasons on the opposite side, which I presume will be confessed of superior force—Methodists themselves being judges. They are from the pen of one to whose opinion they have hitherto been accustomed to pay great deference, the Rev. J. Wesley, entitled, "Reasons for not separating from the Church of England," and were distributed by him, as a tract, among the members of his Society. As they are now rarely to be met with in this country (we may imagine why) I send you below a copy. His reasons, I think, will be found as sound and judicious *now* as they were *then*; and in commending them to the attention of our Methodist brethren, I hope they will not think me obtrusive, in reminding them of a certain well known homely adage.

Yours, &c., J. C.

WESLEY'S REASONS FOR NOT SEPARATING FROM THE CHURCH.

Because it would be a contradiction to the solemn and repeated declarations which we have made in all manner of ways, in preaching, in print, and in private conversation.

Because on this, as well as many other accounts, it would give huge occasion of offence to those who seek and desire occasion; to all the enemies of God and truth.

Because it would exceedingly prejudice against us many who fear, yea, who love God; and thereby hinder their receiving so much, perhaps any further benefit from our preaching.

Because it would hinder multitudes of those who neither love nor fear God from hearing us at all.

Because it would be throwing balls of wildfire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention between those who left and those who remained in the Church, as well as between those who left us, and those who remained with us; nay, and between those very persons who remained as they were variously inclined, one way or the other.

Because, to form the plan of a new church, would require infinite time and care, (which might be far more profitably bestowed,) with much more wisdom, and greater depth and extensiveness of thought than any of us are masters of.

Because, from some having barely entertained a distant thought of this, evil fruits have already followed: such as prejudice against the clergy in general, and aptness to believe ill of them; contempt, not without a degree of bitterness, of clergymen, as such; and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or Christians.

Because we have melancholy instances of this, even before our eyes. Many have, in our memory, left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

Because by such a separation we should not only throw away the peculiar glory which God has given us, "that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved;" but should act in *direct contradiction to that very end for which we believe God hath raised us up.* The chief design of his providence in sending us out, is undoubtedly to quicken our brethren. And the first message of all our preachers is to the lost sheep of the Church of England. Now would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend, (whether it be lawful in itself or no,) that it is lawful to us; were it only on this ground, that it is by no means expedient.

It has, indeed, been objected, that till we do separate, we cannot be a compact, united body. It is true we cannot till then be a compact, united body, if you mean by that expression a body distinct from all others, and we have no desire to be so.

We look upon ourselves, not as the authors or ringleaders of a particular sect or party; it is the farthest thing from our thoughts; but as messengers of God to those who are Christians in name, but heathens in heart and life; to call them back to that from which they are fallen, to real, genuine Christianity.

We look upon the clergy not only as a part of our brethren, but as that part whom God, by his adorable providence, has called to be watchmen over the rest, for whom, therefore, they are to give a strict account. If these men neglect their important charge, if they do not watch over them with all their power, they will be of all men most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express, either contempt or bitterness toward them, betrays an utter ignorance of ourselves, and of the spirit which we especially should be of.

Might it not be, at least, a prudential rule for every Methodist preacher not to frequent any dissenting meeting? though we blame none who have always been accustomed to it. But if we do this, certainly our people will. *Now this is actually separating from the Church.* If, therefore, it is, at least, not expedient to separate, neither *is this expedient.* Indeed we may attend our assemblies, and the Church too, because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours. If it be said, "But at the Church we are fed with chaff, whereas at the meeting we have wholesome food," we answer, 1st. The prayers of the Church are not chaff; they are substantial food for any who are alive to God. 2d. The Lord's supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, 3d. In almost all the sermons we hear there, we hear many great and important truths: and whoever has a spiritual discernment may easily separate the chaff from the wheat therein. 4th. How little is the case mended at the meeting! Either the teachers are new-light men, denying the Lord that bought them, and overturning his Gospel from the very foundation; or they are predestinarians, and so preach predestination and final perseverance, more or less.

If we continue in the Church, not by chance, or for want of thought, but upon solid and well-weighed reasons, then we should never speak contemptuously of the Church, or any thing pertaining to it. In some sense, it is the mother of us all, who have been brought up therein.

In order to cut off all jealousy and suspicion from our friends, and hope from our enemies, of our having any design to separate from the Church, it would be well for every Methodist preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. And the more we attend it, the more we love it, as constant experience shows. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

From the Episcopal Recorder.

WHAT SPIRIT OUGHT WE TO MAINTAIN IN CONTROVERSY?

I love the Episcopal Church. She is the mother that bore me, and in whose bosom I have been cherished ever since I was born. All my earliest recollections lead me back to scenes in which this my religious "*Alma Mater*" occupies a hallowed place. I well remember with what veneration I first approached the sacred rail of the altar, when I was yet a very little child, to repeat my catechism to the holy man of God, who sat within the chancel clothed in sacerdotal vestments. I well recollect what deep and solemn impressions were made upon my mind by the responsive service of the Church, while as yet I knew very little of its meaning or spiritual import.

The attachments that bind me to the Episcopal communion are intertwined with the earliest and sweetest associations of childhood. These attachments have been strengthened by increasing years, and by more extended opportunities for observation. I believe the Episcopal Church is destined, in the providence of God, to accomplish a great future work in evangelizing the world. I had hoped that the time was rapidly speeding on when she would gird herself up to this glorious enterprise, and go forth with the fixed and changeless purpose to bring all nations to "obedience to the faith." Indeed, to this work she has already addressed herself by her acts in the Convention of 1835. But certain discordant notes within her borders of late have led me to fear that the day of her accomplishing any thing for the glory of her Lord is more remote than I had thought. We must have among us so much Christian forbearance and fraternal kindness, as will constrain us to abstain from internal war, before we can successfully commence aggressive operations upon the empire of darkness.

Understand me—I would not by any means muzzle the mouth of fearless, honest discussion. This is a right I would never relinquish. The only hope of keeping the Church pure, of keeping her from a retrograde movement toward darkness and corruption, kindred with that of Rome, is by guarding most sacredly this right of discussing fully and freely all subjects of a religious character.

But, in conducting these discussions, it is infinitely important to avoid the exhibition of unchristian tempers and feelings.

And why cannot this be? As Episcopalians we profess to "*believe in the Catholic Church:*" we profess to believe that our communion is an integral part of that "*mystical body of Christ which is the blessed company of all faithful people.*"

The Church, which has received us into her maternal bosom, is not like a petulant stepmother, laying down her arbitrary commands in reference to a multiplicity of little things, and threatening us with excommunication if we do not all come up to the prescribed line with hair-breadth exactness. But, with a better knowledge of human nature, and the principles of the human mind, she allows us a proper latitude of opinion, in reference to those minor things; sending us to the word of God to gather our belief, and the rule of our conduct, assuring us that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

There will necessarily be a diversity of opinion in reference to some points of doctrine and views of expediency. As a matter of course, where conflicting doctrines are held, and opposing views are cherished, some of these doctrines and views must be erroneous. How are we to arrive at the truth? Certainly not by supposing that infallibility resides in any one man, or set of men, and receiving their dictum as the essence of verity! We are to investigate, and search for the truth, and be willing to have it elicited by fair and candid discussion. And yet there is no kind of need that this discussion should run into an angry, captious, and disputatious spirit.

I know of no greater departure from the spirit of the Gospel, than that angry, bitter temper, which is sometimes evinced in religious controversy. I know of nothing more directly calculated to stab religion in its very vitals, and awaken the loud triumphant laugh of infidelity, than when a baptized follower of the Lamb, one who professes to be treading in the steps of the meek and lowly Jesus—one who professes to have received a divine commission to preach the Gospel, attacks a Christian brother who chances to differ from him in some little point, with bitter sarcasm, coarse invective, and scurrilous abuse. What a spectacle is this to present before an unbelieving world!

He who thus pours forth a tide of angry denunciation, may gratify irritated feelings, and gain the applause of heated partisans. But how will all this tell upon the interests of the Redeemer's kingdom? How will all this appear when it comes to be reviewed in a dying hour, when the record of it comes to be unrolled and held up before him as he stands at the judgment bar?

It appears to me, that if we only have the spirit of Christ, we may discuss points of difference without angry feeling, and without weakening the bonds of Christian fellowship.

From the Penny Sunday Reader, an English work not republished in this country.

ON THE IMPORTANCE OF DAILY PRAYER.

Time *was*, when we were prone to bend our knees, and to open our hearts, to the merciful Redeemer, and kindest friend of man; it is lamentable to think, in times past, how frequently the blindness, and the hardness of our hearts, have prevented us from seeing and feeling our spiritual deficiencies, and consequently the necessity of the great and important privilege and duty of prayer. O my friends, think what a mercy it has been, that our Saviour did not launch us into eternity, with all our sins unrepented of! Let us reflect deeply on this subject, whilst we have time in possession, and put it into practice, and never trust to time in reversion, for who knows what a day may bring forth?

Time is, blessed be God, when we have grace and means abundantly offered us, and the influence and willingness of the Spirit still to assist our weak efforts, if we will but earnestly entreat of him, with an Abraham's faith. Mayest thou set at liberty the feeble tongues of feeble men, that they may daily give thanks and praises to him who can hear the stillest aspiration of prayer on earth, as well as the loudest hallelujahs in heaven. May we apply much of our precious time in considering and reflecting, how often our blessed Saviour bewailed the heinous nature of sin, and how deeply he felt for every one, for giving us an antidote for it, in himself, to assuage its corruptive nature, and to destroy the power of Satan. He, alas! grieved for the sins of Jerusalem; and now he mourns for the sins of our city, and of our highly favored land. How often did he pray to his Father to forgive the sins of all, on their sincere repentance! O, let the blood which flowed on Mount Calvary be our constant lamentation, for this cruel suffering, and may the exceeding great love which he then evinced for all mankind, be returned by each of us with heartfelt gratitude!

Time shall be, when all prayers and praises shall have ceased on earth, and every desire and opportunity shall have passed away like the morning dew. Therefore, my dearest friends, I beseech you to pray for the grace of God, to bestow upon us all "godly sorrow which worketh repentance to salvation not to be repented of; and to remove far from every one of us, the sorrow of the world which worketh death." O God, let us daily devote to thee the willing mind, and the grateful heart, by offering up the morning and the evening sacrifice of praise and thanksgiving, while we have the power and the privilege of kneeling before the throne of grace. Alas, my friends, with some of us, and it may be with many of us, that "the night is far spent, and the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armor of light." Seeing that the great wheel of time, with some, is fast hastening to its last circumvolution, may we wake from our spiritual slothfulness, and observe what St. Paul preached to the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong."

From the Newark Daily Advertiser.

LITERARY TRIFLES.

Bolingbroke.—The following anecdote is familiar, yet it is worth publishing again in an authentic shape, as it has been going the rounds of our papers in an absurd and injurious travestie; the name of the excellent Lyttleton being substituted for Bolingbroke. When the words of this nobleman came out, under the editorial charge of David Mallet, Dr. Johnson said of the author, "Sir, he was a scoundrel, and a coward; a scoundrel, for charging a blunderbuss against religion and morality; a coward, because he had no resolution to fire it off himself, but left half a crown to a beggarly Scotchman, to draw the trigger after death!"
Boswell, March 6, 1754.

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Spenser, in the house of holiness, describes seven almoners, of one among whom he beautifully says:—

The fifth had charge sick persons to attend,
And comfort those in point of death that lay;
For them most needeth comfort in the end,
When sin, and hell, and death do most dismay
The feeble soul departing hence away.
All is but lost, that living we bestow,
If not well ended at our dying day.
O man! have mind of that last better throe;
For as the tree does fall, so lies it ever low.
Faery Queene, B. I., C. x. 41.

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Voltaire and Milton.—The witty and profane Frenchman had no taste for the grandeur of Milton. In his article on epic poetry, he pursues him with satire through a number of pages; and in his catalogue of authors, he thus speaks of Milton's famous reply to Salmasius: "Milton, the author of a barbarous poem, sometimes sublime, about the apple of Adam, &c., refuted Salmasius, but refuted him as a ferocious beast assaults a savage."—18 *Voltaire*, 190.

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Historical Compends.—As for the corruptions and moths of history, which are epitomes, the use of them deserveth to be banished, as all men of sound judgment have confessed, as those that have fretted and corroded the sound bodies of many excellent histories, and wrought them into base and unprofitable dress.—*Bacon* i. 81.

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Francis Quarles.—Quarles should always be mentioned in connexion with Herbert. They were the first two sacred poets of England. There is more of false point in Quarles, but at the same time more vivacity, and more descriptive power. His emblems are among the rarest curiosities of literature.

PENITENT PRAYER.

My soul, cheer up; what if the night be long?
Heaven finds an ear when sinners find a tongue;
Thy tears are morning showers; Heaven bids me say,
When Peter's cock begins to crow, 't is day.
Quarles.

PRAYER.

Tell me, my wishing soul, didst ever try,
How fast the wings of red-cross'd faith can fly?
Why begg'st thou, then, the pinions of a dove?
Faith's wings are swifter; but the swiftest, love.
Ibid.

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Shakspeare.—How little impression was made by the great dramatist on the governing minds of his age, may be inferred from the fact, that Lord Bacon, who wrote on every theme, nowhere either quotes him, or alludes to him in any of his works.

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Neglect of Old Literature.—The invaluable works of our elder writers, I had almost said the works of Shakspeare and Milton, are driven into neglect by frantic novels, sickly and stupid German tragedies, and deluges of idle and extravagant stories in verse.—*Wordsworth.*

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Laborious Trifles.—The English reader will pardon the introduction of a few curiosities in Latin verse, for the gratification of my younger academical readers. The following Latin verse may be reversed, by taking the last word first, without injury to metre or the sense:—

Musa mihi causas memora, quo numine læso.

Or reading the words backward:—

Læso numine quo, memora causas mihi Musa.

The following distich is more ingenious still, and may be read backward, from the very last letter, making the same thing both ways:—

Signa te, signa; temere me tangis et angis.
Roma tibi subito motibus ibit amor.
Boston Transcript.

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